WESTERN LUMINARY.

A. T. SKILLMAN, PUBLISHER AND PROPRIETOR. A FAMILY RELIGIOUS NEWSPAPER. T. T. & W. D. SKILLMAN, PRINTERS.

Vol. XI.—No. 4. LEXINGTON, KY. WEDNESDAY, AUGUST 6, 1834. Whole No. 522.

Rev. JOHN F. COONS, Editor.

TERMS.

Two Dollars per annum, payable in advance *Two dollars and fifty cents* if payment is delayed until after the expiration of six months, at which time all subscriptions will be considered due.

Persons procuring five new subscribers, and paying for them in advance, shall be entitled to a sixth copy gratis.

Postmasters who will act as agents, shall receive the paper without charge.

☞*All letters and communications must be addressed to the Publisher*—POST PAID, *unless from agents containing remittances.*

Advertisements inserted at the usual rates

LEXINGTON:
WEDNESDAY, *AUGUST* 6, 1834.

For the Western Luminary.

Original Sin.

Without speculation, or metaphysical subtilty, it is my wish to give a simple, scriptural view of this important doctrine. It "consists in the guilt of *Adam's* first sin, the want of original righteousness, the corruption of *man's* whole nature"—this is commonly called Original Sin.

God made a covenant with Adam, whose faculties were mature, and who, as the head of the race, was the proper natural and moral representative of the whole human family:—"Of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil thou shalt not eat, for in the day thou eatest thereof thou shalt surely die." Hosea, 6: 7—"They like men have transgressed the covenant." The proper rendering is, "they like *Adam* have transgressed the covenant;" *implying the fact* that there was a covenant made with him.

That Adam was the representative of the human race, is evident from the following indubitable statements in the word of God: Rom. 5: 12. "Wherefore as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that [in him] all have sinned." Sin entered into the world by one man, that is, by Adam, and by this one man's sin, death entered, and so death introduced by this one man's or Adam's sin, passed upon all men; for in this one man, [Adam] all men stood while he stood, but when he fell, in him all fell, all sinned. Death then at the fall passed upon all men, all being involved in this first transgression. That the sentence of death has passed upon all, is manifest from the fact that all die; and that death takes place in consequence of sin, is clear from this declaration in the word of God, "the wages of sin is death;" and that this was directly involved in the first transgression, as the legitimate wages of it, is obvious from the fact "that death reigned from Adam to Moses, even over those who had not sinned after the similitude of Adam's transgression;" that is, over not only adults, persons who had committed overt acts of rebellion, but even over the infant race, who had never committed any overt act, either good or evil. Our infant children sicken, suffer pain and die. And why is it so? Because "the wages of sin is death," and in Adam their father and head they have all sinned, all are corrupt, all suffer, all die. The doctrine of original sin lays the proper ground for our hope, that all our children who die in infancy are saved. If they are not sinful, depraved creatures, there can be no hope of their salvation, seeing "the Son of Man only came to seek and save that which was lost," and that "the whole need not a physician, but they that are sick." They have not been guilty of actual sin in themselves; why then do they die? Because in their federal head they have sinned. They have no holiness in themselves; why then do they live with angels, and reign with the spirits of the just made perfect? Because they are washed and made white in the blood of the Lamb; their original corruption is removed, and their souls sanctified by the Spirit of our God. The grace of God is as clearly displayed in the salvation of an infant, dying in infancy, as in the salvation of an adult person; and the song of redemption will be as loudly sung in the upper sanctuary by the redeemed and saved infant, as by any of that great multitude, "which no man can number" around the throne of God and the Lamb, forever and ever.

Some argue that infants come into the world hallowed, that is, neither good nor evil, equally free from depravity and holiness, and that all that is needful to make a child's first actions right, and its moral exercises holy, is to give it proper instruction. Now if this sentiment be correct, is it not passing strange, that no one child has ever yet been trained in such a way as to lead his first exercises out to God in love and obedience? Why have not some of the friends of this Utopian scheme, presented us with one single instance, as an illustration of their favorite views? Perhaps it will be answered, "our children would not be instructed in the right way," or that "we could not accomplish the object, owing to a great variety of difficulties; but that the doctrine is nevertheless true." To this it may be replied, that a doctrine that is useless, is worthless, and ought not to disturb the beauty and harmony of the churches.

The fact is, the doctrine is true that man was conceived in sin and brought forth in iniquity; that he is the degenerate plant of a strange vine. Adam estranged himself from God his Maker, and his offspring are the corrupt progeny of his estrangement. By one man's sin, death came into the world; "in Adam all die," because in him all have sinned; if all sinned in him, all were guilty with him; hence the necessity of pardoning grace in the salvation of infants. I infer

1st. That those who deny original sin, in the plain and obvious meaning of the scriptures, lay the foundation, *broad* and *deep*, for a host of soul-destroying errors.

2d. That those who profess to be Presbyterians, and fritter down or explain away this doctrine, as obviously stated and explained in the standards of our church, display a great want of candor, and a greater love to the name Presbyterian, than to the real doctrines of the church.

The time has come, Mr. Editor, when every minister of the Presbyterian church, should stand in open day-light. It should be known whether or not he is guilty of those obnoxious sentiments, with which many are charged in the bulk. If time and circumstances shall justify it, it is my intention to present, in a plain and concise manner, my views of several important doctrines contained in our standards. My principal object is not so much to instruct, as to let the church know, that so far as I understand the doctrines of our standards and the word of God, I do most unreservedly embrace them. I am not an *ultra;*—but believe the truth lies between the extremes, both in doctrine and government; and honestly believe, that the more moderate and sound part of the church, (which I would hope, constitutes a large majority,) ought to make a firm stand; determine that they will not be lead from the plain and obvious truth, either in doctrine or discipline, to favour either extreme. In this way the difficulties will soon terminate, peace will be restored, and prosperity will rest upon our Zion.

N. H. HALL.

For the Western Luminary.

A Minister's Experience.—No. I.

That severe, but unequalled schoolmaster, EXPERIENCE, has often said,

Never attempt to preach, without deliberate preparation.

Never begin preparation, until you have first, on your bended knees, earnestly prayed God to guide you in the selection of a subject, in the choice of a suitable text, and by the influences of his gracious spirit, to enable you to exhibit it, in the clearest and most striking manner. It is said of one of the most eminent commentators, that he never pretended to comment on a single verse, until he had engaged in special prayer for divine assistance.

Always go from your knees to the pulpit; and from the pulpit to your knees.

Never think of yourself while preaching; always think of God.

Always make the reflection when you arise to preach, "this may be my last sermon upon earth."

Remember your responsibilities; that from a single expression, some soul present may make a decision for eternity.

Endeavor to feel that you are infinite weakness; then lean upon his arm whom you preach; in it is everlasting strength, and he'll never, never fail you.

Carefully avoid public dispute. It genders strife, and confusion, and every evil work.

In every sermon, hymn, prayer, remark, address, communication, be short.

Never shave, or travel, or write a letter on the Sabbath day.

Descend to familiarity with few. In the presence of the impenitent especially, always maintain the dignity of an ambassador from the court of heaven.

Receive advice with meekness and patience, even though you know it is bad. Give it only when asked, but let it always be done humbly, cautiously, and prayerfully.

Seldom, if ever, visit your people, except in your official capacity. Let those visits be prompt, pointed, faithful, frequent, short.

Reprove mildly, deal gently, counsel tenderly.

In dress be plain, neat, clean, particular.

In intercourse with men, be sedate, sober, dignified.

Pay marked attention to the young under 12, and to the old over 50.

Always be retiring. Nothing is ever to be gained by pushing yourself into notice. Stand back, and you will be noticed soon enough, and favorably too.

Never give even a *hint*, that would lessen the estimation which an individual may have for a brother minister—much less *speak a word.* The people will attribute it to an envious feeling.

Discourage flattery and commendation. With all that discouragement, you will have more than you deserve.

Q.

Chief Justice Robertson's Address.

The following is copied from an Address delivered before the Deinologian Society of Centre College, Danville, Ky. on the 4th of July, 1834; by the Hon. George Robertson, Chief Justice of Kentucky. This address has been published in pamphlet form, at the office of the Western Luminary. Our extracts are taken from the concluding part of it.

The great object of elementary education, is, to employ the youthful mind in such a manner as to establish proper habits of thought and of action—to prepare the pupil for the active business of life, and to enable him to understand his true destiny. And the body as well as the mind, requires attention. "*A sound mind in a sound body*" is essential to happiness, and to the utmost usefulness.—Gymnastic, and other more scientific exercises of the body, are conducive to grace as well as to vigor and health; and are therefore useful, if not indispensable. We feel that we are in danger of degenerating;—*active, industrious, and moral habits are too much neglected.*

But the best interests of the commonwealth, no less than our own sacred duties, require that our daughters as well as our sons, shall be well educated—instructed practically in all the domestic duties, and instructed also in the elements of science. Woman's influence on the destiny of man is unsurpassed. She will ever be his good or his evil genius. The object of his most tender relations—the first and most impressive instructress of his children—his confidant—his counsellor—the companion of his joys—the sharer of his woes—WIFE—MOTHER—surely *she* should, by proper culture, be well qualified, in every respect, to dignify and adorn the important station to which Providence has exalted her sex.

A well organized system of common schools, sustained by the public sentiment, is indispensable to the greatest happiness and the highest glory of the Republic. The poor as well as the rich, must be protected. *All* should be carefully instructed. Every child *in* the commonwealth is a child *of* the commonwealth, and should be equally the cherished object of her guardian care. *Here* lies her strength—*here* her liberty—*here* her true glory. Let her rally all her moral energies, and blend all her scattered rays; let not her neglect cause one intellectual flower to "blush unseen, *or waste its sweetness on the desert air*" —and *then*, and not till then, she will have equality—then *power*—and then an *unwritten law* in the hearts of her people, far more salutary and effectual than all the sanctions of *all her written codes.*

* * * * * *

Young Gentlemen of Centre College, at whose request this address is attempted—may I now be permitted, respectfully, to invite your attention to your own peculiar duties and prospects? Having engaged in the pursuit of knowledge in its higher branches, much will devolve on you, and much will be expected of you, as conspicuous actors in the opening scenes of active life. Your efforts, and your examples, may have a peculiar influence. Shall it be salutary, or shall it be pernicious? Will you, by honoring science, bring honor on yourselves, upon this excellent institution, and upon your country?

He who desires to be practically wise, should be a close observer of men; and should be, not only industrious and persevering, but systematic and patient. It was chiefly by a judicious method, that Bacon achieved wonders. Although engaged actively in the Jurisprudence of his day, he wooed the muses with a success almost miraculous; and, whilst he was deciding two thousand chancery causes in a year, he found time, not only to display his Botanic taste in beautifying his garden, but to write his *Novum arganum.* Had he, like Leibnitz, wasted his time in desultory, or miscellaneous studies, and vainly attempted universal conquest, he would, like that literary epicure, have achieved but comparatively little. He was also patient. He lived for mankind, and looked to posterity for his reward; so did Solon, and Newton, and Milton, and Franklin—whose names possess more moral influence than those of all the sciolists and chieftains the world ever saw.

Many a signal abortion has been the consequence of impatience, and premature ambition. Let the young student and the nestling politician, remember *Tiberius* and *Caius Gracchus*, and let him never forget the Dialogue between *Socrates* and *Glanco.* Let him remember that it is in the maturity of *right* knowledge, practical as well as speculative, that useful service is to be rendered, or unfading laurels to be plucked—that, if he wish to be distinguished as a Jurist, he must do as Coke, and Mansfield, and Marshall did—that, if he desire political fame, he must follow the example of Cicero, of Burke, of Chatham, and of Madison; and that, if he wish to adorn the sacred desk, he should look to Saurin, to Whitefield, and to Alexander.

Learn as Bacon, and Newton, and Franklin learned—by patient and rational induction. Banish all false idols which lure but to decoy; and especially abjure Bacon's *idola Tribus aud idola Theatri.* A servile imitation of distinguished men—a proneness to theorise, and an eagerness for generalization, have ever been common stumbling blocks in the way of science. Aristotelian abstractions, and Academic jargon reigned with a mystic and fatal spell over the intellectual world for two thousand years. Cartesian reveries then had their day of pernicious authority; and even Bacon the founder of the true system of philosophising by induction from facts well ascertained, did not live to behold the complete triumph of his great innovation, and was not himself, in all respects, an examplar of his own rational principles.

In the succeeding age, the human mind, rendered presumptuous by its achievements, and still ignorant of the true principle of knowledge, or inattentive to it, became sceptical, and not unfrequently, Atheistical. And though the Atomic philosophy of Leucippus and Democritus, had been exploded, and Platonism and Stoicism, had been renounced, a new system of Epicurianism was erected on their ruins.

The physiological hypothesis of Locke being perverted, or misunderstood, encouraged Materialism. And the developments of the inductive process having inspired a delusive confidence in human reason, the Humes and Berkleys of the 17th century, dethroned common sense, unhinged the minds of men, and left nothing certain but the uncertainty of knowledge.

Atheism and Theophilanthropy were the fruits of these metaphysical sophisms of presumptuous reason and perverted ratiocination. And anarchy, vice and confusion followed.

But knowledge *is* certain; and true knowledge inspires humility, as well as confidence. It teaches the mind to move in its appropriate sphere—to forbear enterprises beyond its power—to trust to its own light as a safe guide *in its own domain*, and to follow that light wherever it leads, and, when *it* goes out, *to stand still.* Newton is the most perfect model of the true philosophy, and most happily illustrated its proper sphere and its great efficacy.

Knowledge—thorough and right knowledge, is opposed to bigotry, selfishness, and cynicism—it wages an incessant war with idleness and vice—it is benevolent, and its benevolence is active—it aspires to positive usefulness, and is afraid to do nothing but that which is wrong—it will not follow a multitude to do evil—it knows that "the fear of man bringeth a snare"—it knows that popularity is not an infallible evidence of merit, and is as evanescent and uncertain as the wind—it knows that to do good, and not to *seem* good, is the duty of man—and well it knows, that honorable fame is the reward only of honorable conduct; that to despise such fame, is but to despise the virtues which alone can earn it, and that the Amaranthyne wreath can adorn none but the good and the wise, who climb the lofty cliff, on whose brow it blooms.

The enlightened mind has resources for adversity, which no vicissitude of fortune can destroy, and the want of which no wealth or power can supply. When harrassed by care, assailed with obloquy, or bereaved of friends, the man of true philosophy has still a fund on which he can draw with confidence, and of which no earthly power can ever deprive him, as long as his reason is left unimpaired. The sanctuary of a pure and cultivated mind will afford him peace and comfort when darkness and desolation are around him. Remember Cicero. He had seen his country's glory blasted by upstart demagogues—he had been exiled, and his house had been demolished by the mock patriot Clodius—death had borne from his arms his lovely *Tullia*, the only remaining prop of his declining years—but then, even then, when, to the mere animal man, nothing remained but gloom and despair, he enjoyed in his retirement, the society of the illustrious dead and the consolations of philosophy, and thus soared above destiny and robbed fate of its victim. To his friend Sulpicius, he wrote thus—"My daughter remained to me—that was a constant support—one to which I always had recourse—the charm of her society made me almost forget my troubles; but the frightful wound I have received in losing her, uncloses again all those I had thought healed. I am driven from my house and the Forum." But, to Varro he wrote thus—"I have reconciled myself with my books—they invite me to a renewal of our ancient intercourse—they tell me that you have been wiser than I in never having forsaken them—I seek my repose with true satisfaction in my beloved studies."

Do you desire that fame which shines like the twinkling star, and whose temple stands immovable on the mountain's summit? Knowledge—true knowledge, is the beaten and toilsome way, and all other paths bewilder and mislead. Who would not prefer the fame of Socrates to that of Cleon—that of Cicero to that of Clodius, or Anthony, or Lepidus, or Cæsar?—the fame of virtue to the blazonry of titles or of arms?—Knowledge is the only passport to a virtuous immortality; and its personal exemplifications shed a happy moral influence. Sappho, you know, was canonized as the 10th muse; and old Cato was called the *13th table* of the Roman law. And the classical reader remembers that, when almost all the Greeks captured with Nicias at Syracuse, had died in dungeons, a remnant of the survivors saved themselves by the recitation of beautiful extracts from Euripides. How potent was the shadowed genius of the immortal Athenian when *it* alone melted the icy hearts that nothing else could touch, and broke the captive's chains which justice, and prayers, and tears, had in vain tried to unloose? And hence "the glory of Euripides had all Greece for a monument." He too was elevated by the light of other minds. It is said that he acquired a sublime inspiration whenever he read Homer—whose Iliad and whose Odyssey—the one exhibiting the fatality of strife among leading men—the other portraying the efficacy of perseverance—have stamped his name on the roll of fame in letters of sunshine, that will never fade away. No memorial tells where Troy once stood—Delphi is now mute—the thunder of Olympus is hushed, and Apollo's lyre no longer echoes along the banks of the Peneus—but the fame of Homer still travels with the stars.

But my young friends, knowledge to be useful must be active. If you wish to be most useful, do not, like *Atticus*, shrink from the responsibilities of public life, nor always agree—right or wrong—with the dominant party;—but, rather like Cicero, actively and honestly devote all your talents to the service of your country, and in vindication of its institutions and its liberties. With Epaminondas, neither seek nor decline, on account of their *imputed* dignity, places of public trust; and always remember his maxim, that, it is not the station, but the manner in which it is filled which gives dignity and honor. Always thus acting, you may be benefactors of your race—may help to exalt your country and consolidate its liberties, and at last may earn for yourselves enduring monuments.

Fellow Citizens—all who hear—of every age and condition—we all have our allotted places, and our allotted duties. Shall we fill those places, and discharge those duties as freemen ought? Whatever may be our station, our influence will be felt. Then, "act well your part, there all the honor lies."

Like the golden leaves of Autumn, our patriarchs are dropping around us; a few only remain to watch over the work of their hands, and close the age of glory. La Fayette—the last surviving general of our Revolution—friend of our country, and benefactor of mankind—has just taken his flight from the troubled scenes of earth, and is, we hope, once more and forever, united with Washington and Adams and Franklin. And soon—too soon for us—not one of the patriarchal band will be left behind to guide and to instruct the new generation that succeeds them. And when—appointed by Heaven—the last survivor shall close the long line in its march to the skies, shall he tell that the great work of their lives was in vain—that their sons have proved recreant and dishonored their trust?—or shall he bear the glad tidings that all is yet safe? Let us be true to ourselves and faithful to the memory of our illustrious dead, and all *will* be safe—safe to us, and safe to those whom we shall leave behind us. All depends on ourselves and our fellow-countrymen. Shall this Union be dissolved, and the fame and the ashes of our father's divided? Will we bequeath to our children happiness or woe—degradation or glory?

Our work is not hard. Honesty, and vigilance, and true public spirit among ourselves, and proper examples and precepts to our children, will finish all that remains for us. Let us improve our country, and preserve and strengthen the fabric of liberty reared by our predecessors; and let us, by the proper means, prepare our successors for its continued preservation and enjoyment. The age of glory is past or is fast passing away. Let this be the age of improvement—improvement here as well as elsewhere—improvement in virtue and intelligence—in government and in laws.

And then—after we too, shall have joined our friends and the friends of our country above; should our departed spirits be permitted to revisit the scenes of our pilgrimage here below, a century hence, we may see the Star-spangled Banner—unsoiled and unrifled—proudly waving over an hundred million of our posterity, free and happy, and grateful to those who completed the great work our fathers began. And then too—with Washington and Adams and Jefferson and La Fayette—may we behold, in the temple of concord and union, the altar of liberty, the altar of justice, and the altar of God, standing side by side—firm, broad, and resplendant; and consecrated forever to Earth and to Heaven.

Remember the Sabbath day to keep it Holy.

Mr. Todd, in one of his lectures to children, relates the following affecting incident:

One hot Sabbath I had walked out to meet my Sabbath-school, and at the close of the lessons, I felt weary and unwell. The children were expecting me to give them a history of the holy Sabbath from its first appointment, and to tell them why God appointed *it*, and what are our *duties* in regard to it; for so I had promised them, and had in fact prepared myself to do it. But being weary and unwell, I told them for these reasons, I would defer it till the next Sabbath. While thus putting it off, I noticed a bright little boy, sitting near me, who seemed to look disappointed. He had expected to hear about the holy Sabbath. Oh! had I remembered how Christ taught the poor woman of Samaria, though he was weary and faint, should I not have done differently?

The next Sabbath came, and my school were again coming together. On arriving at the house, instead of finding them all quiet in their seats as usual, I found them grouped around the door, some sobbing, others looking frightened; all silent. On inquiry, they told me that "little Lewis —— had just been killed by the mill!" This was all they knew about it. At the head of my little flock, I hastened to the house where the little boy lived. At the door I was met by the father of the child, wringing his hands, his face red and swollen, his eyes sunken and glaring, and his breath loaded with the fumes of ardent spirits.

"Oh!" cried the man, "I might have known it. I might have known it all!"

"Might have know what, sir?"

"O, I might have known that to-day one of my family must go; but I did not think, could not think it must be my youngest boy!"

"Pray how might you have known that one must die to-day?"

"Why, when I came home last evening, old Rover," (pointing to a stupid old dog that lay crouched under the table,) "sat on the doorsteps, with his face to the east, howling, and howling; I knew then some one, or, I might have known that some one must go to-day; but did not think it must be poor little Lewis!"

"Do you believe there is a God?"

"O yes, have no doubt of it."

"And do you suppose he reveals events to a dog, a creature without a soul, and without reason, which he does not reveal to the wisest of men? Nothing is more common than for a dog to howl when his master is gone and he feels lonely, and as to his face being towards the east, I see nothing strange in that since your house faces the east."

"Ah! you say so, but I might have known it would come," and again he turned away to sob, and I fear to drink; and then wonder over his being more stupid than his dog.

I led my scholars into the room. They seemed to breathe only from the top of their lungs. I lifted up the white napkin, and there was little Lewis; a mangled corpse! The children were all hushed as we gazed. The little girls covered their faces with their handkerchiefs and aprons. The little boys wiped their eyes with their hands and with the sleeves of their jackets.

For some weeks it had been very dry, and the streams had become low. But during the preceding day and night a heavy rain had fallen. A mill, on a small stream near by, which had stood still for some time for want of water, was set a going early on Sabbath morning. I need not ask if the miller feared God.

About an hour before the Sabbath School usually came together, little Lewis went down to the mill-stream to bathe. The poor boy had never seen his parents keep the Sabbath holy He swam out into the stream. The current was strong; too strong for him; he raised the cry of distress; the miller heard him and saw him, but was too much frightened to do any thing. The current swept along; the little boy struggled; again cried for help; the waters rushed on; he was sucked down under the gate; the great mill-wheel rolled round; crash! he was in a moment crushed and dead! Scarcely had his last cry reached the ears of the miller, before his mangled corpse came out from under the wheel. *It was the same little boy who had looked so disappointed on the last Sabbath, because I omitted to talk about the holy Sabbath!*

While standing beside the lifeless clay of this fair child, with all the children about me, my feelings were awful indeed. It seemed as if every child would cry out, 'Oh! had you kept your word, and told us about breaking the Sabbath, he would not have gone into the water: he would not have lain there dead.' It seemed as if the lips, though sealed by the hand of death, would open and reproach me. 'Had I not put off my duty, probably this life would have been saved; perhaps an undying soul would have been saved from the guilt of being the everlasting enemy of God. What sacrifices would I not make, could that child once more come into my Sabbath School.' Such were my thoughts. I have never been able to look back upon that scene without keen anguish. I have sometimes mentioned it to Sabbath school teachers, and by it, urged them never to put off till the next Sabbath, any duty which can be performed on this. And since I have felt weary and feeble and tempted to put off some duty to a more convenient season, I have recalled that scene to my mind; and truly thankful shall I feel in the great judgment day, if you, my dear children, will learn from this simple story two things:

1. To remember and keep holy the Sabbath-day. Had that dear child only obeyed this one short text, he would not have been called to the presence of God, while in the very act of sin.

2. Never to put off any duty, or any opportunity to do good, because you do not feel like it now. You may never have the opportunity again.

From the Ohio Observer.

Shakerism.

And for this cause God shall send them strong delusion, that they shall believe a lie. Thess 2: 11.

Having visited the Shaker settlement in Warrensville, Cuyaltoga Co. last week, for the purpose of gaining what information I could respecting the doctrines and customs of that people, I send you the following brief sketch, hoping it may interest and profit some of your readers, who may be unacquainted with the essential principles of Shakerism. I never had seen any statement of the doctrines of this sect, and knew but little concerning them till I went and saw. At this I wondered the more, it was ascertained that many well disposed people, *supposing they hold the truth*, are led by specious appearances, large professions of religious enjoyment and spiritual knowledge, to break away from every social tie—relinquish the honorable employment of life—neglect the most imperious duties—and turn Shakers, without staying to learn whether the essential principles of the Christian faith are held or rejected by these sanctimonious self-denialists.

The outside appearance of religion among this class of men, is in many respects, commendable; and some traits in their characters worthy of imitation. They are reputed upright in their dealings, and the stranger who calls to see them is received and treated with kindness. They are industrious—live frugally and cheerfully on the products of home manufacturing, and neither benefit nor disturb society around them. But when thus much is said in their praise all is said. Their religious faith has scarcely an equal in absurdity among all the *isms* of the last century, not even excepting the book of Mormon.

The sect originated in England about the year 1760, and soon after in the United States. —It is manifestly, at least from its history in this county, the offspring of fanaticism, and consequently their theories in doctrine are wild and visionary. They professedly give credence to the Old and New Testament; but hold as the foundation of their faith, that Christ has already made his 'second appearing' in the person of *Ann Lee*, to whom they pay religious honors, ascribing to her the same attributes they do to the Lord Jesus.

They speak of the Messiah as being divine, but in reality deny this doctrine, making his divinity consist in the impartation of the Spirit, or Holy Ghost, and not in any union of the Divine and human natures. Thus they place the Eternal Son of God on a level with all who believe in him—*their bodies* being fitly called 'the temple of the Holy Ghost.'

They ridicule the doctrine of a *vicarious atonement*, and maintain that Christ, the Head of the church, suffered only as a pattern for his followers, and that they who 'suffer with him shall, on the ground of their sufferings, 'reign with him.' The burden of their message to the worldling (such they name all who follow not with them) is, that they confess their sins, practice self-denial and bear the cross. This is all right, if rightly understood. But what is their explanation? In reference to the first, they confess not to God nor 'to one another' as the scripture enjoins, but in the true spirit of Romanism, to the priest, to whom they also look for pardon. The two last may be classed together, and according to their own account, consist chiefly in refraining from the *marriage* connection, or in case such connections have been formed in 'putting asunder what God has joined together.' As an evidence of the power of their faith in its triumph over the strongest attachment of nature and the most tender affections of the heart I was referred to several living epistles resident in that village. I will mention a few circumstances in these cases, for their conquests over the flesh, surely have something of the marvellous in them. One was a husband and father, but his faith in Sha-

kerism is so strong that he has *abandoned* the wife whom he had sworn to love and protect, leaving her with a helpless family to feel the ills of pinching poverty and clamorous want. The other, quite as illustrious, is of a mother, (apparently intelligent,) who left, in this country, a husband and *four little children*, whom she has not seen for more than a year. So complete is her victory that nothing can persuade her to return and once more be a mother to these unfortunate little ones. Whether these fathers and mothers have, or have not 'natural affection' the reader must judge.

There are many other peculiarities in the doctrines and usages of this people which are not ordinarily discovered by the transient visitor. Some of these may be the subject of remark hereafter. C.

For the Western Luminary.

Death.

Death to man, is the irrevocable decree of heaven. The universal, and unvaried experience of six thousand years, teaches the solemn lesson, "all must die" From the grim king of terrors, there is no escape. His poisoned arrows enter every heart. His awful scythe sweeps millions at a stroke. No sceptered monarch can impede his march. He measures with impartial tread, the palaces of kings, and the hovels of the wretched. Not all the wealth of the Indies, can purchase an hour's reprieve. Like the inexorable lord, instant admittance must be had when he knocks. Welcome, or welcome not, he comes to see. Prepared, or unprepared, the affrighted wretch must go at his bidding. Whether he summon to immortal bliss, or undying woe, with equal promptness, that summons must be heard. Whether he comes to open the gates of Paradise, or unbar the door of Eternity's dark prison-house, he admits of not a single moment's delay. "Up--and begone," is the hurried, and universal summons.

To the mighty conqueror flying on victory's wing, just ready to strike the blow which is to add another unfading laurel to his crown of glory, about to win another diadem for eternity, he simply says "come, go with me." The unwilling soldier lays down his sword, and follows at his call.

To the gay youth, on the day of the appointed nuptials, unexperienced of the past, and thoughtless of the future, just on the verge of promised bliss, feeding the uncurbed imagination with a thousand delusive dreams of happier days and years to come, to such an one, and at such a time, he often says, "to-night I want your company." The call is heard, fancy drops her wing; the unwilling victim bids a hasty farewell to all that promised joy, to the dear object of deroted love, to all those gaily painted scenes of future bliss—exchanges the bridal garment, for the awful shroud; and instead of resting that night on beds of down, the dark damp grave is made the nuptial couch—and disappointed of earth's highest bliss, lies in the cold, the icy embrace of the inexorable conqueror. Q.

Defenders of the Truth.

But it is most of all necessary that those who would rightly engage in *defending* the truth, should themselves have deeply felt its power to subdue their selfish and earthly passions. Those only are qualified for a service so important and dangerous, whose minds are moulded to a spiritual frame and temper, through the transforming influence of the doctrines of the Gospel. The ambitious, envious, vindictive, contentious, denunciatory spirit often exhibited by the professed champions of orthodoxy, proves that they themselves are not *of the truth*, and have no title, therefore, to undertake its defence. There is nothing in the world more incongruous, than for men to be deeply concerned for the defence of a system of doctrine, whose grand design is *charity*, and yet themselves to be filled with all uncharitableness, —burning, themselves, with unhallowed passions and enkindling them in others. Against such men there might be urged as pungent an argument of inconsistency, as Paul urged against the Jews, "Thou therefore that teachest another, teachest thou not thyself?" Do you indulge in hatred, who are zealous for that religion whose first command and great end is love? Do you, who make your boast of a more pure and uncorrupted Christianity, exhibit less of the disposition it requires, and more of those it forbids, than other men?—*Literary and Theological Review.*

Some of the Northern and Western Editors of Religious Journals, appear anxious to involve us at the South, in the controversy which is still rife between the Old and the New School. We do not, however, see the necessity of mooting the subject here. As far as we are acquainted with our Ministers and Churches—and our acquaintance is considerably extensive—we are under the full impression, that the standards of our Church, both as to doctrine and discipline, are deservedly held in the highest veneration. The meetings of our Presbyteries and Synods have also been signally harmonious; and we have objects enough to engage our attention, without conflicting with one another upon "questions of doubtful disputation." Were we to see among us any departure from the faith or the order of the Gospel, we should not hesitate, as we have uniformly done, to bear our testimony against it. The course which we have pursued in reference to the subjects in dispute at the North and West, meets we are confident, with the general approbation of our most judicious Ministers and Laymen. Their advice, so far as it has been given, has uniformly been, "Leave off contention before it be meddled with."

Charleston Observer.

Liberia.

Arrival of Mr. Spaulding.—We are happy to announce the arrival at Boston of the Rev. R. Spaulding and his wife, from Liberia. Mr. Spaulding is the Superintendent of the Methodist Mission in Western Africa. Both are feeble from the effects of the climate, yet it is believed that their visit to their native country will restore them to their wonted health. Miss Farrington, a member of the mission family, was left at Monrovin, in better health than she enjoyed when she left this city. In company with Mr. Spaulding is the Rev. A. Herring, a member of the Liberia Methodist Conference, who has the charge of the Grand Bassa station. —*Com. Adv.*

From the Missionary Herald for August.

Journal of Mr. Thomson during a tour to Jerusalem and Vicinity.

In travelling through this country the homely saying has repeatedly occurred to me, that one half of the world knows not how the other half lives. Certainly the *western* can form but an indistinct idea, of the way in which this *eastern* half *travel*. For a road, an undefined path leads you over rugged mountains and through muddy valleys. Instead of a cushioned seat in a splendid coach, you have a coarse sackcloth, sewed together and stuffed with straw, thrown across a weather-beaten horse or mule. This is your saddle, without stirrups or support of any kind, unless you manufacture them for yourself out of rope. A dirty bit of cord, fastened round the animal's head, is your brid'e. With this, aided by a stick, and a good share of immobility in your nag, you gradually thread your way amongst bushes and rocks, at the rate of two miles the hour, and in the plains three. At night, instead of a warm supper and a soft bed upon which to repose your wearied limbs, you spread your blanket under any green tree that offers, and kindling fire, manufacture a little coffee to moisten the coarse bread of the country; and if you can get a little milk and a few eggs, so much the better. If you can sleep quietly upon the bare ground, amidst fleas, etc., I congratulate your good fortune, and your stoical indifference. In the morning, your bed is the breakfast table, and then lashing it on your hard saddle, you must be away by early dawn to avoid the heat of the noon-day sun, while the servants bundle the kitchen furniture into their baskets and follow as best they can. This was our experience throughout the journey, never entering to sleep in a house, where we could avoid it with safety.

Jezreel—Nazareth—Church of Apparition.

From Jeneen we were five hours and a half crossing the great plain of Esdraelon, to the foot of the mountains below Nazareth. Passing over several rocky elevations, which divide the waters that flow into the Mediterranean from those that fall into the Jordan, our course, directly north, led us through Zerraeen, the ancient Jezreel, and Sulam, where Messrs. Nicolayson and Ross were robbed two or three months since. Turning to the northwest, crossing over a spur of Little Hermon which puts down into the plain, and leaving Tabor, the mount of transfiguration, on the right, standing alone, like a grand crescent, at the head of the valley, down which flows the feeble beginning of "that ancient river Kishon," we soon began to climb the mountains of Nazareth. After ascending several hundred feet, the prospect is truly sublime. To the east, west, and south, stretches the plain of Esdraelon, spread out like a vast carpet of green. Here and there are dark strips of ploughed land, while the whole face is dotted and spangled with the richest profusion of flowers of every hue, from the gayest red to the purest white; and on all sides round, stately mountains sit, *a la Turque*, upon the fringe of this magnificent divan.

Intending to make a very brief call at Nazareth, we passed through and encamped on the north, close by the famous fountain of *Apparition*, at which the Greeks obstinately maintain the angel appeared to Mary, the New Testament account notwithstanding. Nazareth is a considerable village, pleasantly situated on the eastern slope of *one* of Dr. Richardson's *fourteen poetical* mountains, which meet to guard and beautify the spot. The Latin convent, built over the church of Apparition, is the most interesting object in the place. Shall I describe it? Perhaps some may like to read it; and those who are as much fatigued with these tedious details, as I am disgusted with the very sight of lying relics, will have the kindness to pass it over.—Convents are always *forts*. We passed into a large, square court, through a strong iron door, and along a dark aisle, when a small door introduced us into the church. This is the upper floor, is railed around on the south side, with iron balustrade, and contains two organs, lamps, etc. You descend about a dozen steps, to the lower apartment, which is neatly paved and hung round with paintings, banners, and the like. Seventeen steps more lead you down to the identical spot where the astonished virgin sat, when the angel saluted her with, "Hail thou that art highly favored amongst women." At one side is a broken granite column, fastened in the rock above in such a manner as to appear to be miraculously sustained. This is asserted by the monks, and believed far and wide by the credulous pilgrims. The story of its fracture is singular enough. It was at first a common pillar, but the angel wishing to make himself a seat, broke it off, firmly fixed the upper part to the rock above, and sat down upon the lower half himself. But unfortunately for the story, the upper part is granite, and the lower marble, so that they never could have been united in the same pillar. Behind the altar we were shown into her ladyship's kitchen, bedroom, etc., all forming part of a real cave, being connected by dark narrow passages. From the church we were conducted to Joseph's shop, which is an ordinary room deserving no notice. Our Saviour's dining-table was next shown to us. It is a great stone about ten feet long, eight wide, and two and a half high. It is confidently asserted in a printed certificate, kept in the chapel which is built over it, that around this stone the family of our Lord was frequently gathered, both before and after his resurrection. But time would fail to describe the synagogue where our Saviour expounded the prophet Isiais; or the precipice down which the enraged populace were determined to thrust him headlong; or the hundredth part of the fables of interested or ignorant monks. A more interesting subject of investigation to the missionary, are the living realities of the place. We saw a larger number of healthy children in Nazareth than in any other city in all our travels. My heart yearned over these young countrymen of my Saviour, and I longed to see some one sent to teach them to read the pure word of God and to love that Saviour whose infant years were spent on these very hills.

After leaving Nazareth, a half hour's ride brought us to Rama, a considerable village, containing perhaps a thousand inhabitants; and in another hour and a half we reached Cana of Galilee, celebrated as the place where Jesus "manifested his glory," in the "beginning of miracles." It is now a poor village, of about fifty indifferent huts, and having nothing lovely or attracting about it, except the fertile valley below, which stretches as far eastward and westward as the eye can reach. We saw the fountain from which "the water that was made wine," was drawn; and even a fragment of one of the identical water-pots is exhibited. We, however, had neither time nor inclination to examine these useless fables, but continued our ride two hours longer, and at dark found ourselves under Lubia. Without giving ourselves the trouble and fatigue of ascending to the village, we encamped under a large fig-tree in the plain, and through the watchful protection of Israel's Shepherd, who neither slumbers nor sleeps, we were kept "in perfect peace." And by seven o'clock the next morning, after a brisk ride of two hours and a half, we had descended the steep mountain and took up our quarters in the church of the Catholics, within the walls of Tiberias.

How to commend the Gospel to Attention.—When Mr. Gutzlaff, in his third voyage to China, went on shore for the first time at a particular place, the people were distrustful, and some of them hinted that the Christian books "merely contained the doctrines of western barbarians, which were quite at variance with the tenets of the Chinese sages." Mr. G. "did not undertake to contest this point with them, but proceeded to administer relief to a poor man who was almost blind. The man was affected with this unexpected kindness, and turning towards Mr. G. said, "judging from your actions your doctrines must be excellent; therefore I beseech you give me some of your books; though I myself cannot read, I have children who can." "From this moment," says Mr. G. "the demand for the word of God increased, so that I could never pass a hamlet without being importuned by the people to impart to them the knowledge of divine things. In the wide excursion which I took, I daily witnessed the demand for the word of God. The greatest favour we could bestow upon the natives, was to give them a book, which as a precious relict was treasured up and kept for the perusal of all their acquaintance and friends.

Protestant Missions.—The (London) Missionary Register for April contains a tabular view of Protestant Missions throughout the world, drawn up from such authorities as were accessible, but without any pretension to perfect accuracy, as from some of the Missions no return had been made, and from others the reports were not complete. The mission of the earliest date is that of the Moravians in Guiana and the West Indies, which was founded in 1733. The number of members at present in communion in that Mission is estimated at above forty thousand. The whole number of professed converts at all the Missionary stations is about one hundred and five thousand. When we take into account that Protestant Missionaries are extremely cautious not to receive any into communion, without giving satisfactory evidence of a *change of heart*, this result affords very encouraging evidence of the success of evangelical labour among the heathen. Avowed infidels and pseudo-Christians make loud cry against the waste of money and labour incurred by attempt to propagate the Gospel, as if the value of a never dying soul could be estimated by dollars and cents. We do not hesitate to avow our conviction, that, if but half of the present professed converts from heathenism, (without taking into account the thousands who have already finished their course with joy,) should prove to be truly born again, through the instrumentality of Christian missions, the value of the result would incalculably exceed all the labour and expense with which it has been attended. But we desire always to bear in mind, and to remind our readers, that the command of God, not the measure of success, forms the Christian's ground for engaging and persevering in the Missionary enterprise.—*Presbyterian.*

Advantage of Sunday Schools.—A child unable to read, is naturally devoted to *idleness* or perversion of mind. A man unable to read, is unfit for the chief part of those employments that require intelligence of any kind. Both are exposed to painful consciousness of degradation in the presence of those who can read; are almost totally shut out from advancement in knowledge; are necessarily deprived of the pleasures of books, at once the most innocent the most easily indulged, and the most permanent and exalting of all pleasures: and are, by a still more calamitous consequence, prevented from knowing the laws and precepts of eternal life for themselves. They must take Christianity as hearsay. The Bible may be in their hands, but to *them* it is a *sealed book* forever.

In *sickness* and *sorrow*, in *distance* and *solitude*, they must be dependent on the time and teaching of others, for the great consolation of the trials of life. They must be indebted to man for the wisdom of God. They must rely on accident for the knowledge of truths that can alone sustain us in contentment and holiness on earth, and fill our minds on the *death bed* with the sure pledges and glorious convictions of *immortality*.

Every child unable to read its *Bible*, is a reproach and *crime* to a *Christian* people. The uses of a *Sunday-school* are important even in point of public order: it accustoms the infant's mind to regularity, to *attention*, to *obedience*, and to respect for superiors.

It withdraws the child from the temptations to *Sabbath-breaking*, an offence which grows with the growth, and which is known to be one of the most fruitful sources of public crime. It often stimulates the parents to knowledge and industry, for the sake of the child. And it tends to give both child and parents a sense of the value of good opinion, of the pleasures of personal acquirements, and the superiority of a life of personal order and good conduct, to the recklessness, contempt and misery, of which the life of ignorance presents such perpetual and melancholy examples.—*Dr. Croly.*

The Bible Cause.—It will be remembered that the managers of the American Bible Society undertook last year to raise $30,000 for circulating the scriptures in foreign countries. All this sum was subscribed and nearly all paid in and forwarded to different countries before the late anniversary. Although no pledge as to any particular sum is made by the managers this year, they are endeavoring to raise *twice as much*, at least as they raised last year. They have now a distributing agent in Mexico, another in South America, and will need to make increased appropriations for almost every mission station abroad. The Connecticut Bible Society, the Virginia Bible Society, and the Middle Tennessee Bible Society, have all pledged liberal assistance. With this encouragement the managers, at their meeting last week, made a new appropriation of $1,000 to France, $3,000 to China, $3,000 to Burmah, $3,000 to Bombay, $3,000 to the Sandwich Islands, and $2,000 to Ceylon. Other sums will be appropriated from month to month in case the auxiliary Societies afford encouragement for so doing.—*N. Y. Observer.*

Revival in Fairfield Co. Ohio.

The work of the Holy Spirit still continues in the congregations under the pastoral care of the Rev. F. Bartlett. The following extract of a letter from this brother will be as interesting to the reader, we trust, as it has been to us. It is dated

Rushville, Fairfield Co. July 8, 1834.

God is carrying on his work here and in the Unity congregation most graciously. Brother Cable was with me a little while in both places and labored with great success and acceptance. I have never witnessed a more interesting revival in any place in my life. There is no opposition.

Sabbath before last was our communion season in this congregation, when we had the pleasure of seeing 51 new converts come forward and take on them the solemn covenant. While these were standing before the pulpit, publicly plighting their vows to God, to one another, and to the church, it seemed to me that I never witnessed such a deep and general anxiety on the great subject of religion as was exhibited by the congregation. And this anxiety was manifested during all the day. Though our exercises were much protracted and the crowd large, yet there was no disposition manifested to leave the house. About 250 communed on this occasion. In the evening upwards of 70 attended the inquiry meeting. Of the 51 that joined the church at this time, six were from the Unity church. Since I last wrote you, 27 have been united to that church, and 45 to this: —50 have joined the temperance society there, since that time, and 106 here. There are a goodly number now indulging hopes in both these churches. O that we could magnify the name of the Lord according to his great and gracious work which he has wrought for us! A number of old professors during this revival have given up their old hopes and sought and found new ones. And I think I can say with truth that this work of the Lord has been as visible and as good among professors as among non-professors.—*South. Rel. Tel.*

Rehoboth, Westmoreland Co. Pa.—In this, and a neighboring place, the Rev. Noah H. Gillet has been laboring for nearly a year past; and it has pleased the Lord so to revive his people and draw sinners to himself, that under his pastoral care between seventy and eighty persons have been added to the full communion of the saints. "There is cause to hope," says Mr. G., "that Christians are coming up to the spirit of the times."—*Philadelphian.*

Buckingham Co. Va.—The Spirit of God, it is believed, has not departed from all the churches in Virginia. In some of them he is present—and scenes are witnessed over which angels rejoice. The state of things referred to in the following extract, is of this character. It is an extract of a private letter, from Rev. J. S. Armistead, dated, Buckingham C. H. July 7th, 1834.

"I have recently attended, with others, two protracted meetings, in the upper part of this county. The prospects when I left Oakville, this day week, were very encouraging. Upwards of 20 had obtained hope at the two meetings. A Presbyterian church called *Union*, has been organized in that region, which promises to flourish. Mr. S. D. Rice, you know, is our missionary in that region."—*Southern Religious Telegraph.*

Theological Seminary at Columbia, S. C. —We observe with pleasure that a deep interest is expressed in behalf of this institution among those for whose benefit it was more especially reared, and that efforts are to be made to endow it. Three gentlemen have pledged themselves for one thousand dollars each on the following condition;—that twenty-two other subscribers for the same amount be obtained in three months.—*Ib.*

Monthly Extracts from the Correspondence of the American Bible Society.

The last number of this periodical contains an interesting letter from Leang Afa, a converted and intelligent Chinese, dated Canton, Dec. 28, 1833.

This number also contains the address of the Rev. William S. Plumer, of Virginia, at the last anniversary of the American Bible Society, in supplying the world with the Scriptures, within a short period,—also the address of the Rev. Dr. Henshaw, of Baltimore, at the same time, on the union of persons of different religious creeds in the work of circulating the Holy Scriptures, without note or comment. This work, we understand, is sent gratuitously to life directors, life members, and to the President, Secretary, and Treasurer of each Auxiliary, and to the Secretary of each Branch Society.—*N. Y. Obs.*

The Missionary pledge Redeemed in Maine.—Many of our readers will be gratified to know that the $10,000, proposed to be raised by our Missionary Society the last year, has been realized. The pledge is fairly redeemed with a little balance to proceed upon the current year.

Protestant Infallibility.—The Rev. H. M. Mason has recently published a sermon, which he preached before the Episcopal Convention of New Jersey. It is said to be published at the request of a number of delegates; for the purpose of giving circulation to the sound doctrines contained in it." The author admits in words that the Bible is "the rule of faith," but he invests the church with an authority which in effect deprives it of that character; for he tells us that the church is "infallible;" that God "has established it as a court of appeals, whose voice in all those points which affect salvation is decisive;" that the true sphere for private judgment is not "to decide on the grand tenets of the religion revealed," but to be conducted by the word of God to the church, and ascertain "what hath the church herself defined as the essentials of truth and order?"

We are astonished to find such doctrines among Protestants. If this is the way they preach, we should think our Episcopal brethren need a directory for preaching, as much as we "dissenters" need a liturgy for praying. We are glad to see, however, that the views prevailing in New-York are more scriptural. The Churchman says that the true ground is, that

The word of God is the *final arbiter*; that there is *no* appeal from its decisions; that the church has no authority in matters of faith, except in subordination to the Scriptures, and that it is the province of every individual to determine for himself what is the sense of the Scriptures. He is to refer *reverentially* to the authority of the church, not however as an infallible author, but as a most *wise guide* and he is ultimately "to decide on the tenets of the religion revealed" for himself, and not to take on trust the decisions of the church.—*New-York Evangelist.*

Temperance in Pennsylvania.

From all the country around, we have gratifying accounts of the progress of Temperance reform, among the most valuable and influential part of the community, we mean the farmers. We do not learn that any unusual addition has been made to the list of Temperance Societies; but there has been a vast diminution of the quantity of ardent spirits used in the labors of the field. Many have dispensed with that article this season for the first time—and although the weather at times has been oppressively warm, both the employers and laborers have expressed entire satisfaction with the result of the "experiment."

We were told, by a storekeeper, a few days since, that the sale of liquors has become a meagre business.—Very few farmers buy any, and his remaining rum customers are of a class that are very little advantage to his business. They are rather consumers than producers, and have little to pay with.—*West Chester Temp. Advocate.*

Temperance Celebration.—The inhabitants of the small town of Leyden, Mass. have this year done themselves the honor of a temperance celebration of the 4th of July. The people met in a grove, where the Declaration of Independence was read by Hezekiah Newcomb, Esq. and an oration drlivered by Dr. Carpenter.

The orator commented severely on the former degrading mode of celebration, and said "we have resolved on this day not to be electrified nor stupified, magnified nor mystified by the all-confounding effects of ardent spirits." The rise and progress of our country was then traced, and many of those strings that have heretofore been made to vibrate, were hit with skill and taste.

Temperance in Nova Scotia.—We publish the following extract of a letter from a gentleman in Windsor, Nova Scotia, to a gentleman in this city:

"We have now a monthly temperance paper published at Halifax. It is however a double sheet, and half is issued every fortnight. The principles of temperance are making a rapid progress in our Province, and foes as well as friends are now ready to admit that temperance Societies are productive of the most important and beneficial results. At Liverpool, a small village on the sea-board, the enterprising members of the Temperance Society have erected a building for Temperance Meetings, which will probably cost sixteen hundred dollars."

Rum in Liberia.—In a letter of instructions to Rev. J. B. Pinney, colonial Agent, prepared by the Board, May 28th, are the following sentences, which will be read with great satisfaction:—

"You are requested to put in force, without delay, all available moral influences for persuading the colonists to abstain from the traffic and use of ardent spirits, except as a medicine. The board take this occasion, through you, most earnestly to invoke all colonists, who are engaged in that traffic, to abandon it at once and forever." This proposition is urged by suitable and forcible reasons.

Accommodation Line.—If a drunkard, or a moderate drinker, takes passage in a stage at New Bedford, for Boston, Mass. they will find it difficult to obtain the "*liquid poison*" which they are in the habit of taking occasionally for the preservation of their health; for, though there are three stage taverns on the route, one in Randolph, kept by Mr. Jacobs, one in Bridgewater, kept by Mr. U. Sampson, and the other at Middleboro' Pond, kept by Mr. E. Sampson, each doing an extensive business, yet at neither of these can ardent spirit be obtained.

Temperance Hotel.—A spacious hotel, to be conducted on the *temperance plan*, has been commenced on Hanover street, in Boston, in front of the present house kept by Mr. Brigham. The depth is 134 feet from the street, and 62 feet on Hanover street, to be four stories in height. We have no doubt, from the gentlemen engaged in its erection, that it will be a convenient and respectable establishment, such as is required in the centre of the city, and that it will be as well supported as the Bloomfield and other Temperance Houses.—The time has gone by to question the success of hotels and stores conducted on this plan.—*Boston Merc. Jour.*

Progress of Temperance!—Mr. Buckingham stated in the British Parliament, that he had taken the pains to place himself, during a whole day, in a tavern in London, and that he saw there enter for liquor, 2,800 men, 1,855 women, and 289 children! The proprietor of the establishment assured him that he sold liquor weekly to 269,450 men, 108,590 women, and 142,450 children!!! This beats any thing we have heard of on this side the Atlantic.

A Handsome Compliment.—Baring and Brothers, of London, have launched a splendid ship for the India trade. She is to go to sea with no spirituous liquors on board, and the London papers have denominated such an outfit "*The American System.*" In our eyes no compliment can be more flattering to Americans than an acknowledgement that so great an improvement, and one so fraught with good to the hardy sons of Neptune, originated with American ship-owners and masters.—*New-York Mirror.*

From the [Utica, N. Y.] Western Recorder.

The Merchandise of Human Flesh.

To one unused to witness it, there is something odious beyond a patient endurance, in this bargaining for the bones and blood and sinews of a brother. And we think that we "do well to be angry" at such a traffic. Especially may we "be angry and sin not," to see the very seat of our national government made the market place for such a commerce. Only think of listening in the halls of our National Legislation, to the high praises of liberty, and this land of law and freedom; and then to step into an adjacent street, and see *men* and *women* and *children* sold like sheep. Oh, it is disgraceful—a foul sin. It must be washed out.

How would such notices as those below sound in our ears, supposing the word "negroes" altered to "whites?"

Cash for One Hundred and Fifty Negroes. —We will pay the highest prices in cash, for one hundred and fifty likely young negroes, of both sexes, families included. Persons wishing to sell will do well to give us a call, as we are permanently settled in this market. All communications will meet attention. We can at all times be found at Mr. W. Roby's, on 7th street, south of the centre market house, Washington City, D. C.

June 4, 1834. J. W. Neal & Co.

Cash for Negroes.—We will pay the highest cash price for any number of likely negroes, from 12 to 25 years of age. As we are at this time permanently settled in the market, we can at all times be found at Mr. Isaac Beers' tavern, opposite to the Centre market, in Washington, District of Columbia, or at Mr. McCandless's tavern, corner of Bridge and High streets, Georgetown. Persons having servants to dispose of, will find it to their advantage to give us a call.

June 10, 1834. Birch & Jones.

Notice.—Was committed to the prison of Washington County, District of Columbia, on the 19th day of May, 1834, as a runaway, a negro man who calls himself David Peck. He is 5 feet 8 inches high; had on when committed, a check shirt, linen pantaloons, and straw hat. He says he is free, and belongs to Baltimore. He is a bright mulatto, stout, and well made, and about 22 or 23 years of age. The owner or owners of the above described negro man, are hereby requested to came forward, prove him, and take him away, or he will be sold for his prison and other expenses, as the law directs. James Williams,

Keeper of the prison of Washington County, District of Columbia.

For Alex. Hunter, M. D. C.

June 7, 1834.

Bloody Affray.—We have been favored by a gentleman, of this city, who was at the time in the neighborhood of the scene described by him, with the following particulars of a most unparalled and bloody affray which occurred in Baldwin county, on the 5th July.—*Mobile Register.*

A misunderstanding has existed since about the 1st of January last, between Robert Singleton and David English, Sen. in regard to the right of possession to certain negroes. On the 4th of July, (and for some six or seven months previous) they were in the possession of Singleton. On the latter day, Washington English and David English, Jr., sons of D. E. Sen. repaired to the plantation of R. Singleton in Baldwin county, taking with them three white men, two or three Indians, and one or two negroes. They immediately took possession of the negroes, although one of them made so obstinate a resistance, and exhibited so determined a resolution never to be taken, that he was killed on the spot by Washington English. The party then proceeded towards the plantation of D. E. Sen. In the meantime R. Singleton having received information of what had been done, immediately set out, taking with him his oldest son, Joseph Singleton, to endeavor to intercept the party on the road.

On Saturday morning the 5th, both parties met, (it was in Baldwin county, but I cannot designate the spot.) The two Singletons and the Englishes had each a double barrelled gun —on approaching each other, W. English told R. Singleton "*not to shoot, he would surrender.*" Upon hearing this, R. S. turned half round to speak to his son, and, at that moment, received a shot from D. E. Jr. on the shoulder, (it is not certain whether this shot or the one which immediately followed from W. E. killed J. Singleton) the shot was of sufficient force to turn R. S. so as to face the Englishes, when he (R. Singleton) fired at D. E. and shot him in the head; R. Singleton's was the second gun fired—just as he fired he saw his son J. Singleton fall dead at his feet. W. E. discharged one of his barrels at the very inst. R. Singleton discharged his at D. English and wounded him (R. S.) in the side, and before he, Singleton, recovered from the first effects of the shot, he W. E. levelled his second barrel which snapped—W. English dropped his gun and fled, calling out to R. S. "*don't shoot, don't shoot;*" his course was directed towards the prostrate body of his brother, one of the barrels of whose gun was still loaded. R. Singleton fired at him and killed him on the spot.

There was one other gun discharged but by whom appears uncertain—and it is equally uncertain whether it did any execution. The individuals who accompanied the Englishes all fled after the first or second discharge—one of them was shot through the ear and one of the negroes slightly wounded.

Summary—One negro man killed by W. English; W. English and Joseph Singleton killed on the spot; D. English Jr. shot with several buck shot in the head—he was still alive on the evening of the 7th, but not the least hopes of his recovery. R. Singleton's wounds are neither of them mortal, unless mortification takes place. His age is about 50, his exertion (having after dispersing the opposite party, arrested all the negroes, sent them back home, walked half a mile to where he left his horse, and then riding six or eight miles,) may all taken together, prove fatal, though it is thought by his physicians he will speedily recover.

An Insane Enthusiast.—George Myers, a native of Germany, twenty-four years of age, extremely intelligent and well educated, was brought up to the Police Office, on Friday, as a lunatic. The unfortunate young man labors under the delusion that he is the Messiah, again returned to earth to perfect his divine mission, and has been for some time back preaching his doctrine at Newburgh, in Orange county, N. Y. Finding that he could gain no proselytes in that place, he came to this city, where he has only succeeded so far as to be sent to the Lunatic Asylum.—*N. Y. Obs.*

Real Iron-sides.—An iron steamboat was launched at Savannah on the 9th ult. Great advantages are anticipated from the light draught of water, as compared with a boat of the ordinary materials.

THE LUMINARY.

LEXINGTON, KY.

WEDNESDAY, AUGUST 6, 1834.

Colonization.

A meeting of the *Fayette County Colonization Society* will be held at the Methodist Episcopal church in this city, on Friday evening next, at candle-lighting. Mr. R. S. FINLEY, agent of the American Colonization Society, will deliver an address. An emigrant recently from Liberia will be present, who will give such information respecting the Colony as may be interesting to the audience.

The citizens are respectfully solicited to attend.

Liberia.

Joseph Jones, who went from this State to Liberia, in the Spring of 1833, as an exploring Agent of the Kentucky State Colonization Society, has returned and made a very able and satisfactory report to the Board of Managers of the State Society. Mr. JONES will, at the request of the Board of Managers of the State Society, visit different parts of the State with an agent of the Society, for the purpose of giving information to the public concerning the actual condition and prospects of the colony of Liberia.

On Saturday, Sunday and Monday next, (9th, 10th and 11th inst.) he will be at Nicholasville; on Tuesday, Wednesday and Thursday, (12th, 13th and 14th inst.) Harrodsburg; and on Friday, Saturday and Sunday, (15th, 16th and 17th inst.) Danville.

R. S. Finley, Agent of the American Colonization Society, may be expected to visit the above named places, at the times above specified, and deliver addresses on the subject of African Colonization.

Anti-Extravagant Society.

The organization of a society with the above title, for the purpose of exerting an influence on the public mind on the subject of domestic economy, including the style of living, dress, &c. is proposed by a correspondent living at a distance. He has written several *very long* articles on the subject, all designed for our paper, and has been at the expense,—greatly to his credit—of paying the postage on them all. These articles have been received at distant intervals, and we have been in a sort of quandary as to what disposition it would be best to make of them. While they are written with *good sense*, and contain some things of which we heartily approve, there are other things in them of the propriety of whose publication we are more than doubtful. In his last piece, however, received a few days since, the author gives us the privilege of making such use of the articles as we may think best. We shall accordingly make some extracts in a future number, while at present we will briefly give him some of our own notions respecting the matter in hand.

A number of associations exist, in our country, of many of which we are ourself a member, whose specific object is the melioration of the intellectual and moral condition of mankind. They have done and are still doing nobly. But in this, as in all other things under the control of imperfect man, there is danger of extremes. The organization of societies with the view of accomplishing benevolent objects, has become the order of the day. We are well aware of the truth of the trite saying, that "combined action is powerful action." Still we think the principle may be greatly weakened by injudicious application. If a society is to be formally organized to correct every impropriety in manners and morals,—even if they are acknowledged on all hands to be improprieties,—we may have a society to hold its anniversary every day in the year. But here is another difficulty, in addition to the multiplying of such associations so fearfully. There would be a great diversity of sentiment in this matter, even among those who are of the same church, and who now operate together harmoniously in promoting the interests of the various benevolent associations already established. Some, from their peculiar habits of thinking, or circumstances in life, would regard that as an evil requiring correction by the organization of a society, which others, equally virtuous and of equal good sense and judgment, but in different circumstances, would not only regard as harmless, but as a positive benefit. Hence, collision, and unkind feeling;—some regarding their brethren as interfering with the free exercise of their private opinions and private rights. We once knew a professor of religion who greatly shocked a brother, and led him to express great doubts about his piety, from the mere fact of his being heard to play a simple air on the flute, on a week day. We have lately heard of the organization, at the east, of anti-Meat Eating societies and anti-Tea and Coffee Drinking societies. This we cannot but regard as a "zeal without knowledge," although we have no doubt of the good intentions of those concerned in these movements. Such measures will be regarded by the discerning public as a burlesque; and they will have a direct tendency to exert a deleterious influence on those great national benevolent associations which are the glory of our age and nation, and which are doing so much to bless mankind. By talking and writing much about any subject, and suffering the mind to dwell a great deal on it, one is apt to give it an undue prominence, and attach to it a relative importance to which it is by no means entitled.

Although we have not yet touched upon the chief ground of our objection to such a society as the one proposed by our respected correspondent, we have probably inflicted as much on our readers on this topic as they feel willing to bear. Next week—*Deo volente*—we shall resume the subject.

The Life of the Rev. ROWLAND HILL, *A. M. By the Rev. Edwin Sidney, A. M.*

Few men living have attracted more public attention—and deservedly too—than the subject of this memoir. Being a contemporary of the great Whitefield, and not unlike that distinguished servant of God, in many respects, his long and eminently useful career, as a minister of Christ, is, as may well be supposed, marked with many incidents well calculated to afford matter for an interesting biography.

The volume before us is the first American edition of this work. The author is a clergyman of the church of England, and a kinsman of Mr. Hill. Although it must be acknowledged he has made a very interesting book—as any one with but moderate abilities would have been enabled to do from such rich materials—yet we could wish it were different in some respects. If we do not greatly mistake, there is far too much said by the author about titles and nobility; Lords and Baronets, and things of like character, to suit the American taste. The family of the Rev. Rowland Hill belonged to the nobility, and the author of the memoir appears to be determined to impress the fact upon the minds of his readers. But as he is a kinsman of Mr. Hill's and living in a country where such things have a degree of importance attached to them which we are glad to say does not obtain in this country, we suppose it may be passed by as an excusable exhibition of pride and egotism. There is another characteristic of this work which we regard as a greater blemish. We allude to the author's *episodes* about Episcopacy and the church of England. We cannot but think he displays a want of good taste as well as of good feeling, in introducing much irrelevant matter on these subjects, and particularly in the severity of his censures upon those who, from *conscientious* scruples, have left the pale of the Episcopal church. As we presume the book was not written for Episcopalians merely, but for the public, we think the introduction of such matter detracts from its merits and its dignity.

Mr. Hill was himself an Episcopalian, but we should suppose not one of the "most straitest sect," for although of a noble and influential family, he was refused orders by "six Bishops," before he succeeded in obtaining ordination, on account of his irregularities,—that is, his preaching Christ to sinners, wherever he could gather a congregation.

But notwithstanding its defects—and what human production is free from them—this is a book calculated to excite deep interest, and is well worthy of a careful perusal. Every body has heard some of the remarkable and striking sayings of Rowland Hill. This volume contains a great many of them. He was truly a remarkable man, and endued with talents of a very high order, all of which he consecrated, unreservedly, to the cause of Christ.

The work contains about 400 pages, and can be had at Mr. A. T. Skillman's.

FOREIGN NEWS.

The New-York papers of Saturday announce the arrival of the packet ship Roscoe, Captain Delano from Liverpool, and the packet ship Rhone, Capt. Rockett, from Havre. The former sailed on the 14th June, and the latter on the 18th.

Our London dates by these arrivals, says the Courier are of the 23d June, Liverpool of the 24th, and direct from Havre, of the 18th, and Paris of the 27th of that month.

No further accounts had been received from Portugal. Don Carlos had landed in England, and the treatment he is to experience has been brought under discussion in the House of Lords. His futurh place of residence has it is said, been fixed by a treaty entered into by the four powers, and that M. Azeredo Charge d'Affaires of the Spanish Legation at Paris, had arrived there with the treaty in his possession, but the contents have not transpired.

The elections for the lower House of the Cortes were to take place in Spain on the 30th June. It is believed the returns will show a stronger liberal vote than will be acceptable to the Court party.

The quadruple treaty for the pacification of Spain and Portugal is at last published; but as the course of events in the latter country has now rendered its contents of little importance, we do not copy it.

ENGLAND.

It is very evident from the tendency of the discussions going on, that a deep determination exists by a large party in England, to reduce the revenues of the Church establishment—and not a few are disposed to sever the connexion between Church and State. Earl Grey is pledged indeed to sustain the connexion, and will doubtless do so as long as he can: but the current has been setting in very strong, ever since Lord John Russell, in 1828, obtained a repeal of the Test Oath. The Tories have been growing weaker ever since, whilst in the mean time the liberal party has been growing stronger and stronger. It is expected that the bill authorizing Dissenters to receive University degrees will be rejected in the House of Lords; but the papers speak of its final passage in tones of entire confidence.

On Friday the 20th of June, in answer to a question by the Marquis of Londonderry, Earl Grey declared that it was the intention of Government to receive and treat Don Carlos while he remained in that country, as a Prince of the Blood of Spain.

The debates in the British Parliament are chiefly on subjects that inspire but little interest abroad. The poor laws and tithes still continue the most prominent topics. The second reading of the bill admitting dissenters from the established church to take degrees at the universities, had passed the Commons by a majority of 174.

The fate of this bill in the House of Lords is very doubtful.

A meeting has been held in Liverpool, which the account says, was attended by some of the most wealthy and influential merchants, for the purpose of expressing their grateful acknowledgements to the King, for the sentiments contained in his reply to the Bishops and Archbishops of the Church of England.

Mr. Buckingham, the member for Leeds, is about to introduce a bill into Parliament to prevent the barbarous practice of duelling.

IRELAND.

CHOLERA IN DUBLIN.—The cholera has made its appearance again in Dublin and its vicinity, with scarcely any abatement of the virulence which marked its first approach. In the neighborhood of Kingston and Blackrock (says a letter writer,) numerous fatal cases have occurred; and although no public mention has been made of cholera in this city, I have heard from good authority that 40 deaths occurred in one parish on the north side of the river last week.

EMIGRATION.—The total number of persons who have emigrated from the north of Ireland, at Londonderry, this season, to America, is 5054—of whom 1699 went to Quebec, 1630 to St. Johns, 2075 to Philadelphia, and 670 to New-York. There are a few emigrant vessels still in the river, and it is probable that to the above number 1000 more may have yet to be added. Most of the above were persons in very poor circumstances, laborers, and small farmers; but all of a hard working, industrious temperament.

SPAIN.

Considerable alarm prevailed at Madrid on the 11th of June, in consequence of the supposed near approach of the Cholera, and the Court and the Ministers were flocking in from Aranjeux, as it is intended to include that site within the line beyond which, communication with the capital is to be suspended.

SUMMARY.

Melancholy Occurrence.—A young man named Rucker, about 16 or 17 years of age, son of Mr. Abner Rucker, while driving a loaded wagon into this city on Tuesday last, was kicked down by one of his horses, and run over by two of the wheels of his wagon. He was instantly killed, the wheels passing over his face, between the eyes and nose, and mashing his face and head in a most shocking manner. —*Obl. & Rep.*

THE RIOTERS.—Some of those who were arrested during the late riots were discharged on their examination. Others by the Grand Jury not finding a bill. Several were acquitted at their trial on Monday. A number remain to be tried. On Tuesday the Recorder passed sentence on seven who had been convicted. In addressing the convicts, he portrayed the evils of a mob in terms which we hope will reach the consciences of those citizens who looked on with complacency at the beginning of the late scenes of anarchy. He also laid down the law, the right of citizens and magistrates to take life in maintaining public peace, and the power of the magistrates to call out the military to enforce the laws. And if opposition were made, they had a right to resort to violence, and to fire upon the mob with ball catridges, and shoot down all who would not disperse at the mandate of any magistrate who commanded.—And that if a citizen, in supporting the laws and suppressing disorder, killed a rioter, the law justified him in so doing, and he would be innocent; but if a rioter killed a citizen or soldier who was engaged in enforcing the laws, he would be guilty of murder, and be punished accordingly.—*N. Y. Evangelist.*

Shocking Occurrence.—The Norfolk Beacon gives the details of a tragic occurrence which took place in the town of Hampton, (Va.) on Wednesday last, and which resulted in the death of Thomas B. Allen, Esq. of York county Va. in a recontre with Major John B. Cooper, of Hampton, in which the latter drew a pistol and shot the former through the heart, who expired in three minutes after. The attendant circumstances are of a shocking character. The deed was done in the presence of two young children of the deceased—who, when they saw the pistol, uttered a cry of terror, and ran off, exclaiming, "Oh! he is going to shoot father!"

The Doyleston Democrat is mistaken. The man (if man he is) who lately advertised in the Boston Liberator for a colored wife, does'nt live in West Chester, nor any where near it. He was here once to get letters out of the Post Office, and says his name is *Isaac Sheen*. The Domocrat has found a candidate for his affections.—*West-Chester Pa. Advocate.*

Two persons were lately indicted at Boston, for the sale of obscene pictures and other articles. They were held to bail in $2000 each. One of them has since absconded.—*Ib.*

NEW GRENADA.—*The Earthquake at Santa Martha.*—We have before us a letter from Santa Martha, S. America, dated June 15th. One third of the houses had been thrown down by the late earthquakes, and of the rest, half were rendered uninhabitable. The church of San Domingo was demolished, and the tower the Cathedral thrown down. Nine-tenths of the inhabitants had left the city. The desolation of its appearance was extreme. The shocks still continued up to the 15th. There had been seventy or eighty during the period of twenty-two days.—*Boston Transcript.*

HEROIC CONDUCT OF A YOUNG INDIAN.—On Saturday last an inquest was held before Bernard Panet, Esq., coroner of this district, on the body of a little girl about ten years of age, the daughter of Germaine Bedard, who lives immediately above the bridge at the village of Indian Lorette, and who came to her death by drowning. The little girl was dipping water from the river, when her bucket escaped from her, and in endeavouring to recover it, she fell, and was carried away by the rapidity of the stream. Her brother, about two years older than herself, endeavored to save her, but was also carried away by the current, and would have shared the fate of his sister, but for the generous intrepidity of an Indian youth, not 20 years of age, named *Francois*, a nephew of *Grana Louis*, who, without waiting to divest himself of any portion of his apparel, resolutely rushed to the assistance of the drowning children, and succeeded in getting hold of both, but unable, so encumbered, to resist the force of the current, and save himself from being precipitated down the fall, which is 90 feet in height, to the verge of which he was fast hurrying, with those he was endeavouring to save, he was compelled to relinquish his hold of the girl, and with much difficulty and almost exhausted, he reached the shore with the boy. Those acquainted with the scene of this daring and generous exploit, can duly appreciate the intrepidity and humanity which prompted this Huron boy to attempt the rescue of two fellow creatures, on the edge of an appalling cataract. There were others present, but none possessed of the cool self-possession which enabled *Francois*, at the imminent risk of his own life, under the blessing of Providence, to save a fellow-creature from a watery grave.—*Quebec Mercury.*

SEARCH FOR THE PAPERS OF LAFAYETTE.—It seems by a paper from the National, that the government of Louis Phillippe made an effort to obtain possession of certain important manuscripts left by Lafayette, under the pretence of searching for the correspondence of the interdicted Republican Journals. The search took place at the house of a Mr. Carrell, to which it was said, the papers had been removed. It was, however, fruitless. They are said to contain important secrets relative to the late events in France.

MARRIED—Yesterday evening, by the Rev. N. H. Hall, Mr. ARCHIBALD LOGAN, of this City, to Mrs. ELEANOR ROBB, of Fayette county.

OBITUARY.

DIED—In this place, on Thursday evening, the 10th July, after a very short illness, of bilious fever, Rev. BENJAMIN C. CRESSY.

In the death of this individual, community has lost a distinguished member, Salem, a valuable and highly esteemed citizen, and the Presbyterian church, to which he was united, a talented, pious, and zealous minister. His loss is generally lamented.—*Salem, Indiana, Annatotor.*

—— On the 28th of July, at the house of Thomas P. Wilson, Esq. Shelby county, Miss ELIZABETH R. MCAFEE, in the 19th year of her age. She had for several years been a member of the Presbyterian church, and departed this life with a firm trust in Christ, as her only hope, and in the full enjoyment of the consolations of our holy religion. M.

—— On the 24th of June, in Millersburgh, Bourbon county, Ky. in the 23rd year of her age, Mrs. JANE STEELE, consort of Joseph Steele, merchant of that place.

—— In Woodford county, on the 11th of July last, in the 16th year of her age, ELEANOR C. HITER. And on the 14th, three days after, her sister, MARY ANN HITER, in the 22d year of her age. They have left a numerous family connexion to mourn their loss. But we doubt not it is their eternal gain; as they both gave satisfactory evidence of being prepared to meet their God in peace.—[COMMUNICATED.

—— On the 15th of July last, at the residence of his aunt, Mrs. Hord, in Jessamine county, in the 12th year of his age, A. LOGAN, Jr., only son of Joseph Logan, deceased, and grandson of Mr. A. Logan, of Lexington.

Annual Convention of Teachers.

The *annual* meeting of the 'Western Literary Institute and College of Professional Teachers' will commence in this city, on *Monday, the 6th day of October next.*

A number of Lectures upon practical subjects, by some of the most distinguished teachers and literary gentlemen, of the south and west, will be delivered, and reports upon important subjects connected with the business of teaching are expected from committees appointed at the last annual meeting.

The friends of education, generally, and particularly Professional Teachers, are invited to attend.

The local executive committee will shortly announce the names of the lectures and the subjects of discussion, and reports, with such other important information as shall be brought before the Convention.

Editors of periodicals, by giving the above a few insertions, will aid the cause of general education, and by sending a paper containing this notice, shall receive a copy of the minutes, &c. of the college.

By order of the executive committee,
DAVID L. TALBOTT, *Rec. Sec.*
Cincinnati, Aug. 1, 1834.

We are requested to say, that a called Court will be held in the county of Jessamine, of one week, commencing on the 2d Monday in September next, for the trial of Criminal and Chancery business only.

Transylvania University.

MEDICAL DEPARTMENT.

THE LECTURES in this Institution will commence, as usual, on the *first Monday in November*, and terminate on the *first Saturday in March.* The courses are:

Anatomy and Surgery, by Dr. DUDLEY.
Institutes of Medicine and Clinical Practice, by Dr. CALDWELL.
Theory and Practice of Physic, by Dr. COOK.
Obstetrics and Diseases of Women and Children, by Dr. RICHARDSON.
Materia Medica and Medical Botany, by Dr. SHORT.
Chemistry and Pharmacy, by Dr. YANDALL.

During the entire term, the Professor of Anatomy and Surgery lectures nine times each week, and the other Professors daily, Sabbaths excepted.—The fees to the entire course, with matriculation and the use of the Library, amount to $110.—The graduation fee is $20.

By order of the Faculty,
C. W. SHORT, M. D., *Dean.*
Lexington, August 6, 1834. 4-3m

DANVILLE HOTEL.

THE subscriber has taken the well known stand in Danville, Ky., formerly occupied by J. Clemens, Esq., as a Tavern, where he is prepared to entertain company.

Travellers and others are respectfully invited to give him a call, and may rely on having every accommodation (spirits of all kinds excepted) that he can possibly afford.

THOMAS REED.
Danville, August 3, 1834. 4-tf

Tan Yard & Powder Mill,

FOR SALE OR LEASE.

I WILL sell, or lease for a term of years, at public auction on the third Tuesday in September next, being the 16th of the month, in the town of Mount Vernon, Rockcastle county, Ky., a TANYARD in said town, conveniently situated and in good repair.

There is not perhaps a better situation for a Tannery in this part of the country. The adjacent hills abound with chesnut oak, and black oak bark, near at hand. The place is well watered and healthy.

There was an act passed in the Legislature last session to McAdamize the road from Frankfort to Crab Orchard, and no doubt will soon extend through Mount Vernon (12 miles) to Bean's Station, in Virginia. The person who wishes to settle himself advantageously should not miss seeing this place.

ALSO—Will be disposed of in the above manner, about 75 acres of land, chiefly cleared and set in clover, with a new POWDER MILL erected on it. Any person wishing to follow the business, will find this as good a situation as the country affords. One third of the purchase money will be required in hand, the other two thirds in one and two years. The above property will be disposed of as above, unless disposed of privately, previous to the day of sale. JAMES McCALL.
Mount Vernon, August 1, 1834. 4-5w.

The Farmer's Chronicle, at Richmond, and the Olive Branch, at Danville, will please insert the above advertisement 3 times, and forward their accounts to the subscriber for payment. J. McC.

Spring Seat Sofas.

THE subscriber has on hand, and for sale, an elegant assortment of SPRING SEAT SOFAS, of his own manufacture, and of the best quality; warranted to be equal, if not superior to any articles of the kind in the Western country. Those wishing to purchase, will please call at his Warehouse on Limestone street, and examine his stock.

JAMES MARCH.
Lexington, July 30, 1834. 3-tf.

VAN DOREN'S COLLEGIATE INSTITUTE,

For Lads and Young Gentlemen.

THE Rev. R. DAVIDSON and Mr. LUTHER H. VAN DOREN, as associated Principals, will, in future, give their personal instruction in the above Institution. The same liberal and extensive course of instruction will be pursued, as is adopted in the most approved Institutions in the Eastern States.

The Boarders will be under the constant and watchful care of the Principals, in the family of the Rev. Mr. Davidson. Circulars respecting the Institute may be had by application.

Day Tuition in the English Department, $10 a qr.
Do. Classical Do. $12 50 a qr.
Introductory Department, $7 a qr.
School Hall first door above the Episcopal Church.

Lexington, July 16, 1834. 1-tf.

THE PROTESTANT BOARDING SCHOOL For Young Ladies.

VAN DOREN'S COLLEGIATE INSTITUTE.

THIS institution will in future be under the charge of Mr. & Mrs. J. LIVINGSTON VAN DOREN, late of New York, assisted by the Rev. ISAAC VAN DOREN and LADY, together with other competent Professors and Instructresses.

Mr. W. IUCHO, Professor of the *Music Department.*

An Introductory English Department at the reduced price of $7 a quarter, will be opened on Monday, August 11th. The Fall Session, on Monday, Sept. 1st.

The third Anniversary's celebration, is postponed till the Fall Session.

The Institution occupies the large and commodious establishment, formerly owned by Col. Dunham, where the extensive and secluded pleasure grounds connected with the Institute afford every facility for frequent recreations in the open air.

From the past experience of the present Principals and their associates, who have had for several years the charge of large and similar Institutions, in the city of New York, and its vicinity, it is believed that this institution presents equal facilities and advantages, for as an accomplished and thorough an education of Young Ladies, as the most fashionable and extensive Institutions in the Eastern Cities.

The following are a few of the many testimonials kindly presented to one of the Principals this Spring, with reference to his removal to the West:

TESTIMONIALS.

From the Hon. Thomas Bennett, of the city of Charleston, late Governor of South Carolina, and a former patron of the subscriber.

Mr. J. L. VAN DOREN.

My Dear Sir,—Let me rather ask the privilege of adding mine to the commendatory notices of your friends. Very few have enjoyed better opportunities of forming a correct estimate of your talents as an Instructor of youth, and none whose opinions more sincerely and cheerfully accord you a distinguished place among the most highly gifted teachers in our country.

Charleston. S. C. March 10, 1834.

From the Right Rev. Benjamin T. Onderdonk, D. D. Bishop of the Protestant Episcopal Church in the State of New-York.

Although I have not had any opportunity of personal knowledge of the details of the qualifications of Mr. J. Livingston Van Doren, as an Instructor; yet from the reputation which he has gained with many highly respectable and competent judges, with whose opinions I have been made acquainted, in which I have reason to believe they are sustained by all the parents who have had opportunities of observation, I feel fully warranted in recommending Mr. Van Doren as a highly competent Instructor. In saying this, I have reference not merely to his capacity for teaching in the various departments usually embraced in a finished education, but also, and principally to the confidence with which the religious and moral culture of his pupils may be committed to his care.

New-York, March 11, 1834.

From the Rev. James M. Matthews, D. D. Chancellor of New-York University.

I have known Mr. J. Livingston Van Doren as a Teacher since the year 1822, during which time his reputation has been deservedly high. His proposed removal to the West, I consider as promising much advantage to the cause of education in that part of our country; and I trust that he will find such patronage as he well merits.

New-York, Feb. 22, 1834.

From the Hon. Theodore Frelinghuysen, Senator of the United States.

Mr. J. L. VAN DOREN.

Dear Sir,—I hope that your plan for education in the West may abundantly prosper. I have always regretted that you left New Ark, as I then thought and still consider your mode of Instruction with Young Ladies of *decided* and *peculiar* excellence. You adopted the good old fashioned principle, that to increase knowledge, there must be much study, and I often noted with pleasure, our young ladies with very few exceptions made rapid progress under your care, I wish you my dear Sir, all desirable encouragement and success.

Washington, April 2, 1834.

From the Rev. W. C. BROWNLEE, D. D. *one of the Collegiate Pastors of the Reformed Dutch Church of the city of New-York, and formerly Professor of Languages in Rutgers' College, New Brunswick, N. J.*

Mr. J. Livingston Van Doren, has been extensively known among us as a Teacher in this City and its vicinity.

He has devoted himself with zeal and assiduity to his profession for eleven years, and has been most favourably and uniformly known among us as a very able and accomplished Teacher.

His mode of discipline, which has been always judicious, and paternal, as well as his success in making accurate and thorough scholars, have gained him the confidence of *Parents* and the affection of his *pupils* wherever he has taught.

I beg leave, therefore, very earnestly to recommend him to the friends and patrons of education in the West, as a gentleman and a scholar, every way fitted to advance the cause of literature in general.

New-York, Feb. 22, 1834.

From S. V. S. WILDER, *Esq. of the City of N. York, and President of the American Tract Society.*

Having had three daughters under the tuition of Mr. J. Livingston Van Doren, and from the great improvement which they made in classical learning during the time they were thus privileged, I can, and do most cordially add my humble testimony to the merits and character of this distinguished gentleman, as possessing in a high degree all the essential requisites for the instruction of youth, and as fully entitled to the unqualified confidence of those parents and guardians who may confide their children to his paternal guidance. In whatever region of our country Mr. Van Doren may hereafter locate his Institution, the prayers and benedictions of hundreds will accompany him; and may the blessing of Almighty God attend him.

From the Rev. THOMAS MAC AULEY, D. D. L. L. D. *Pastor of the Murray street Church, City of New-York; and formerly Professor of Philosophy in Union College, N. Y.*

Mr. J. L. Van Doren has been long and very favourably known to me as an able and enlightened Instructor of youth. Such was the estimation in which he was held while Principal of the Newark Academy in New-Jersey—and an extensive private Seminary in Brooklyn, N. Y. —that the *Brooklyn Collegiate Institute for Young Ladies* was erected at his request, and expressly for his occupation at an expense of *Thirty Thousand Dollars*, which Institute flourished very much under his care and active management.

I consider Mr. Van Doren well qualified by natural endowments; by scientific and literary acquirements, and experience arising from long and successful practice, as well as by amiable manners, moral and religious principles, to be eminently useful in training up youth in any public Institution.

New-York, March 5, 1834.

From the Rev. J. F. SCHROEDER, *Associate Minister of Trinity, St. Paul's and St. John's Churches, City of New York.*

Mr. J. L. VAN DOREN.

My dear Sir—On the eve of your departure for the West, I beg leave to assure you of my esteem; of the pleasure with which I have always regarded your exertions as an Instructor, and of the interest which I shall continue to feel in your labors, what new field soever you may be called to occupy.

It is now about eight years since my notice was first particularly attracted to your efforts. Since that period in the Institute at Brooklyn and the Seminary in Carroll Place, you have afforded ample proofs that public confidence has been properly reposed in your character and qualifications. Your long experience, and your established reputation as a Teacher, I rejoice to say affords a sure pledge, that for the enterprising benevolence which now leads you to the West, you will be compensated with extensive influence and abundant success.

New York, March 7, 1834.

From Dr. VALENTINE MOTT, *Professor of Surgical Anatomy and Operative Surgery in the College of Physicians and Surgeons in the city of New York.*

The Subscriber takes great pleasure in bearing testimony to the success with which the Messrs. Van Dorens have conducted the Collegiate Institute at Brooklyn. The literary character which it sustained by both Father and Son, together with the qualifications which they possess as teachers, cannot fail to command patronage, and insure success in any similar enterprise wherever it may be located.

New York, March 7, 1834.
L. H. VAN DOREN.
Lexington, Ky. July 16, 1834. 1-tf

GILDING.

THE subscriber having acquired a perfect knowledge of the *ART OF GILDING*, in all its branches, is prepared to frame Portraits, Looking-glasses, Mantle-glasses, and Pictures of every description, on accommodating terms, and in a style equal to any in the west. He will also re-gild old frames. He hopes from his experience in the business, and by diligence and attention thereto, to receive a share of public patronage. His shop is on Main-street, two doors above Postlethwaite & Brennan's Tavern, and immediately opposite Thomas S. Logwood's Coach Manufactory.

JAMES WILSON.

N. B. All orders from a distance thankfully received and promptly attended to.
Lexington, July 9. 1834. 52-tf

JAMES MARCH,

(Of the late firm of *Gaunt & March.*)

Chair Manufacturer,

HAVING purchased the stock of the late firm, has on hand, and offers for sale, on reasonable terms, a large assortment of

Fancy & Windsor Chairs,

Of all kinds and prices: also SETTEES, SOFAS, and MAHOGANY CHAIRS, BOSTON ROCKING CHAIRS, &c.

Old Chairs repaired and re-painted on moderate terms, at his Factory on Limestone St., second square above the Jail.

JAMES MARCH.
Lexington, July 2, 1834. 51-tf

NEW CHEAP STORE.

Opposite the Masonic Hall, Main-St. Lexington.

J. J. SHERIDAN,

HAS now on hand a large stock of FRESH family GROCERIES, which he will sell low for cash.

Prime light Sugar, 8-9-10-11 lbs. for $1; cheaper by the Barrel,
Single and double refined Loaf, 18¾ to 20 cts.,
Crushed Havana Sugar, 7 lbs. for $1,
Best Bunch Raisins, Almonds, Figs, } 5 lbs. $1.
Prunes, Currants, Pepper, Alspice, }
Fresh Mackerel, Nos. 1-2-3,
Fine Table Salt, in loaves, boxes, or the pound,
Cincinnati Starch, 12½ cents per lb.,
Molasses, 50 cents per gallon,
Refined sugar-house Molasses, 75 cents per gallon,
Sweet Oil, 37½ cents per bottle,
And all other articles in the Grocery line, equally low.

DRY GOODS.

Among which are, Corded Coats at $1; Green Gauze Veils from 75 cents to $1; White Cotton Stockings at 25 and 31¼, and very fine at 37½ cents. Children's Dress Caps from $1 to $1 25. With a variety of articles too numerous to mention.

SELLING OFF AT COST:

A large assortment of Room Paper, some as low as 31¼ and 37½ cents a Bolt; Fire Screens and Borders. *Also,*

WILL BE SOLD AT COST, HIS STOCK OF

Queensware and Glassware.

Consisting in part of elegant rich cut Gothic and Fluted Decanters, Tumblers and Wines to match; also Tea Setts, Dinner and Chamber Setts, with Plates, Cups, Saucers, and a variety of other articles too numerous to mention.

Lexington, June 2, 1834. 51-tf

Port Wine, for Medical Uses.

A FEW dozen fine Port Wine for Medical Uses, for sale at the New Drug and Chemical Store of the subscriber, together with a general assortment of MEDICINES, among which are, superior American Calomel, powdered Rhubarb, Jalop, Aloes, Ipecac, Sup. Carb. Soda, Tartaric Acid, Sulph. Quinine, Morphine, Carpenter's Extract Sarsaparilla, Syrup of Liverwort, &c.

GEO. W. NORTON,
Opposite the Library.
Lexington, July 16, 1834. 1-tf.

From the Christian Secretary.

On Reading the Memoirs of Mrs. Judson.

I saw her on the strand. Beside her smil'd
Her land of birth, and her beloved home,
With all their pageantry of tint and shade,
Streamlet and vale.

There stood her childhood's friends,—
Sweet sisters, who her inmost thoughts had shar'd,
And saint-like parents, whose example rais'd
Thoughts to heaven. It was a strong array,—
And the fond heart clung to its rooted loves.—
But Christ had given a panoply, which Earth
Might never take away. And so she turn'd
To boisterous Ocean,—and with cheerful step,
Though moisten'd eye, forsook the cherish'd clime
Whose halcyon bowers had rear'd her joyous youth.—
——I look'd again.—It was a foreign shore.
The tropick sun had laid his burning brow
On twilight's lap. A gorgeous palace caught
His last red ray. Hoarsely the idol song
To Booth, mingled with the breeze that curl'd
Broad Irrawaddy's tide.—Why do ye point
To yon low prison! Who is he that gropes
Amid its darkness with those fetter'd limbs!
Mad pagans! do ye *thus* requite the man
Who toils for your salvation!

See that form
Bending in tenderest sympathy to soothe
The victim's sorrow.—Tardy months pass by,
And find her still intrepid at the post
Of danger and disappointed hope.—
Stern sickness smote her; yet with tireless zeal,
She bore the hoarded morsel to her love,
Dar'd the rude arrogance of savage power,
To plead for him,—and bade his dungeon glow
With her fair brow,—as erst the angel's smile
Arous'd imprison'd Peter,—When his hands
From fetters loos'd were lifted high in praise.—
——There was another scene,—drawn by *his* hand
Whose icy pencil blotteth out the grace
And loveliness of man.—The keenest shaft
Of anguish quivers in that martyr's breast,
Who is about to wash her garments white
In her Redeemer's blood, and glorious rise
From tribulation to a clime of rest.—
Dark Burman faces are around her bed,
And one pale babe is there, for whom she checks
The death-groan,—clasping it in cold embrace,
Even till the heart-strings break.——

Behold he comes!—
The wearied man of God from distant toil.—
His home, while yet a misty speck it seems
His straining eye detects,—but marks no form
Of his beloved, hasting down the vale,
As wont to meet him.—

Say, what heathen lip
In its strange accent told him, that on earth
Nought now remain'd to heal his wounded heart,
Save that lone famish'd infant!—Days of care
Were meted to him, and long nights of grief
Weigh'd out, and then that little, wailing one
Went to her mother's bosom, and slept sweet
'Neath the cool branches of the Hopia tree.—
'Twas bitterness to think that bird-like voice,
Which sang sweet hymns to please a father's ear,
Must breathe no more.——

This is to be alone!
Alone in this wide world.

Yet not without
A comforter. For the true heart that trusts
Its all to Heaven, and sees its treasur'd things
Unfold their hidden wing, and thither soar,
Doth find itself drawn upward in their flight,
And poising higher o'er this vale of tears,
And gathering bright revealing of its home,
Doth from its sorrows weave a robe of praise.

Hartford, June 16, 1834. L. H. S.

A Conference.

"Well," said Mrs. Jones, "that Mrs. Lively has the longest tongue of any woman in this town. I am perfectly disgusted with her tattle about every body's business. I wish she would never come inside of my doors again." "It would be well," said Mrs. Barker, "if people would determine never to say behind their neighbor's backs any thing that they were unwilling to say before their faces. There is Mrs. Touchy, I reckon will never speak to Mrs. Policy again, for saying what she did about her at the party." "Pooh," said Mrs. Jones, "who's Mrs. Touchy?—every body knows that she's not a bit better than she should be." "Well," said Mrs. Seemgood, "it's a pity that Christians can't live together in harmony. I'm sure the minister preaches enough about it. I find that it's as much as I can do to attend to my own business, without looking after my neighbors." But some people seem to have nothing else to do but amuse themselves and watch others. There is Mrs. Levity was out riding last Sunday evening after church, when she had much better have been at home attending to her family—besides, what an example for a Professor to set before the world." Have you heard," said Mrs. Sanctity, "what a dreadful quarrel brother and sister Peevish have had? They live together like cat and dog, and at last they have come to open war. What a pity—what a reproach it would bring upon the Christian name if it was ever to get out. And I'll be bound there are evilly disposed people enough to talk about it." 'That just puts me in mind,' said Mrs. Seem-good, "that Mr. Merry, the tailor, told my husband yesterday, that he saw brother Johnson come out of a grocery, and he was almost sure he had been drinking. *But I dont believe it*, for Merry is always trying to hatch up something about Christians to do injury to the church."

The time when this conference took place it is not important to our purpose to specify. It may have been during a morning call, over a social cup of tea, or at an evening visit. We note one remarkable circumstance about it, that each of the good sisters despised tattlers, yet were guilty themselves. *Doubtless* Mrs. Seemgood was concerned lest the harmony and love of church members should be impaired; and there is *more doubt* that Mrs. Sanctity wore a very long face, and most piously lamented the failing of poor brother and sister Peevish. Yet Mrs. Barker told Mrs. Touchy what Mrs. Jones had said, and they all told wherever they went about sister Levity's ride and brother Johnson's drinking, and yet, in the latter case, Mrs. Seem-good herself did not believe it. Did they pray for the offenders?—doubtful. Certain it is, they were neither of them privately and affectionately told of their faults.

A great difficulty in the way of curing tattlers is, that no one feels his case is the one pointed out. They that talk of tattlers are tattlers themselves ordinarily. The way to cure is not to talk, but to *cease talking*. We question whether there is any one sin so injurious to churches, so much a barrier in the way of revivals, so fruitful in strife and discord as this. Yet it is so trifling, and ridiculous, that it is hard either from the pulpit or the press to treat it with sufficient patience or seriousness. We are aware that there are many minds so elevated above such trifling that it all passes them by as the idle wind. But there are also many Mrs. Touchys, who are in a fever if you point your finger toward them, and upon whose minds this swarm of harpies revel. Offence one taken, they are morose and sour in all their demeanor, and henceforth are unapproachable by words; smooth or rough. Where such feelings exist in a church the Spirit will not dwell—prayer will be hindered, and souls lost. Reader are you a tattler? Think well before you decide that you are not. If you are convicted, *repent.*—*St. Louis Observer.*

Dress.

To appear well in dress is peculiarly desirable in women, and as an excellent writer observes, "It is to be received as an unequivocal symbol of those qualities which we seek in a wife." It indicates cleanliness, sweetness, a love of order and universal propriety. What then is there to censure in a moderate consideration of dress? Nothing. We may blame where we find extravagance, profusion, and misapprobation, subjection to the tyranny of fashion, slavery to vanity—in short, bad taste. Hence a due consideration and attention to dress, especially with females, becomes an object of no small concern.—Modesty, as well as any other of the female graces, no less than vanity, is displayed or indicated by dress.

The nature of dress is often subject to the influence of prevailing fashion without either utility or propriety. Fashion gives absolute sway to certain notions, and abolishes every previous idea of beauty or elegance which is not in strict accordance with its immediate tenets. That which at one time would have excited the blush of modesty, shall suddenly be considered becoming and elegant, and that which has been esteemed proper and useful, shall in like manner be superfluous and vain. Indeed fashion exerts an influence in changing expeditiously and often absurdly, the opinions of society in these particulars, as well as the moral affections, according to the most extravagant fancy. But the real standard of beauty is not so changeable. When least subject to the folly and madness of fashion, and arrayed with neatness and taste, the female appears more interesting and lovely.

"Loveliness
Needs not the foreign aid of ornament;
But is, when unadorn'd, adorn'd the most."

A certain degree of attention to dress, but short of devotedness, is necessary and laudable; for, as Lavater observes, "Young women who neglect the toilet and who manifest but very little concern about dress indicate a general disregard for order—a mind ill adapted to the details of house-keeping—a deficiency of taste, and the qualities that inspire love—they will be careless of every thing. On the contrary, devotedness to dress, pursuing all the frivolities and caprice of fashion, indicates a deficiency of those good qualities which we wish to see in mothers, which are characterisic of women of intellectual worth, prudence and discretion.

Twelve Excellent Rules,

FOR PROMOTING HARMONY AMONG CHURCH MEMBERS.

1. To remember that we are all subject to failings and infirmities of one kind or another.
2. To bear with, and not magnify, each other's infirmities. [Gal. i. 1.]
3. To pray one for another in our social meetings and particularly private. [James v. 16.]
4. To avoid going from house to house, for the purpose of hearing news, and interfering with other people's business.
5. Always to turn a deaf ear to a slanderous report, and to lay no charge, brought against any person, until well founded.
6. If a member be in fault to tell him of it in private before it is mentioned to others.
7. To watch against a shyness of each other, and put the best construction on any action that has the appearance of opposition or resentment.
8. To observe the just rule of Solomon, that is to leave off contention before it be meddled with. [Prov. xvii. 13.]
9. If a member has offended, to consider how glorious, how godlike it is to forgive and how unlike a Christian it is to revenge. [Ephesians, vi. 2.]
10. To remember that it is a grand artifice of the devil, to promote distance and animosity among members of churches; and we should therefore watch against every thing that furthers his end.
11. To consider how much more good we can do in the world at large, and in the church in particular, when we are all united in love, than we should do when acting alone, and indulging a contrary spirit.
12. Lastly, to consider the express injunction of Scripture, and the beautiful example of Christ, as to these important things. [Eph. iv. 32. 1. Pet. ii. 21 John xiii. 5, 35.]

Finding fault with Ministers because they are not Perfect.—It would seem that some men, of whom better things should be expected, and who would be very reluctant to be tried by the same standard themselves, do not scruple to try their pastors by the standard of perfection.—They see, of course, in the best man "the fruits of imperfection and sin." They find nothing, perhaps, in his character or conduct, which would bear to be made the subject of serious charge, nothing which ought to forfeit the confidence, respect, and charity of his friends. He is a good preacher, but not a perfect one. He is a good minister generally, but not perfect. Therefore we should like some other man better. Mere imperfection is thus made the basis of complaint, of alienation, and of ultimate separation. Let this practice prevail; let it be encouraged by all the authority of grave councils, and it is believed few young men would venture into a profession which must stand the test of such an ordeal.

Humiliating Picture.—Man may be justly entitled the great destroyer and exterminator of life, without regard to the time, place or circumstance. By this power the strongest are overcome; by his ingenuity, the most subtile are circumvented, and their energies of body and mind made subservient to his necessities or pleasures. He is superior to the whole animal creation in the noblest attributes; but he enjoys one pre-eminence, for which even the lowest have no cause to envy him. All the destructive animals fulfil their dire offices upon creatures belonging to other kinds; when the lion leaps from ambush, it is into the neck of the wild ox or the antelope that he buries his claws: when the wolves howl in unison, it is the deer they are pursuing, when the scream of the eagle sounds shrillest, then let the wild duck beware! Even the insatiable ferocious tiger keeps aloof from his brethren of blood. But when the drums roll, and the trumpets clang—when the banner folds are shaken abroad upon the air, and the neigh of the charger re-echoes the deep notes of the bugle; then is man, with his boasted reason, prepared to spill the blood of his brother—to drive his desolating chariot over the faces of his kindred; spread havoc and despair before his path, and leave famine and pestilence to track his footsteps.

From the Monroe Chronicle.

The Factory System.

Few persons who envy England for her wealth in manufacture, are aware of the evils of what is there called the Factory System. The pomp of wealth dazzles the eye of the beholder and prevents him from seeing the misery which lies within, and the busy hum of ten thousand engines drowns the groans of anguish that would otherwise be heard, felt, and pitied. For the purpose of diffusing information on the subject, we make a short compilation of an article in Blackwood's Magazine. The number of individuals now employed in cotton factories in England is 170,000, of which about 70,000 are children under the age of eighteen years. Those parents who send their children to this infantile slavery may be divided into two classes, those who by extreme indigence are driven to do so with great reluctance and bitter regret; and those, who dead to all the instincts of nature, instead of providing for their offspring, make their offspring provide for them, and not only for their necessity, but for their intemperance and profligacy. The first class are to be pitied; they are not to be pitied only, but to be protected; they are not to be blamed; their poverty but not their will consents, and perhaps most of them do what they can to cheer their children's lot, but they have little in their power. They see them so often utterly wearied and worn out at night, they have to bear them to keep them falling asleep before they have had their scanty supper. The most affectionate heart ceases at last to send up the eye's useless tears, the well spring itself is dried up, and where all is arid, love weakens and dies. The other class count upon their children as upon their cattle, and they make the certainty of their having offspring the indispensable condition of marriage, that they may breed a generation of slaves. Such is the disgusting state of degradation to which the system leads. An American parent would revolt at the idea of condemning a child nine or ten years of age to twelve, fourteen or even sixteen hours toil per day, but such is the case in those factories—yes labour that would break any constitution must be borne by them. Supposing a case—a factory child must be at her work at four o'clock of a snowy winter morning else she will be cursed, fined, or strapped. Her father's house a long mile from the mill and has no clock. To ensure punctuality the poor girl has been roused much too early, by one of her parents shaking the sleeper, "more in sorrow than in anger," and with the sleet in her face away she sets off to town just as she hears the first faint crow of Chanticleer. She works for some hours before breakfast, after what some folks would have called no supper—and then what a breakfast covered with dust! Nor is she allowed to eat it, such as it is, sitting, but must swallow a mouthful now and then as she may, standing and working at the engine. Her work it is true, may not be of a very hard and laborious kind, but her eye must be quick, her hand nimble, and her mind on the alert, or smack comes the strap across the shoulders. It is not so much the degree of the labour that wears out as its duration. Wearisome uniformity, continued position, constant and close confinement are cruel to body and mind, and these are her portion. At mid-day "to dinner with what appetite she may," and some hours after, a cup of this, sugarless tea, for nothing else will stay on her stomach.

There is a demand—and work must go on till midnight. She gets drowsy and lies down on the floor to snatch some sleep. The overseer espies her white face upon her thin arm for a pillow—blue eyelids shut—pale lips apart; and to cure that lazy trick, dashes over her head and neck, and breast and body a bucket-ful of water.

Thus do they toil out their miserable lives, their cheeks lose their roseate hue—their eyes their wonted lustre—their hearts every moral principle that a pious mother had once instilled—and ere they have half attained the proper age of man they are slumbering in the grave. And all this toil and privation and suffering for the remorseless few who are themselves slaves of Avarice!

"I will try," said a little boy who had been requested by his master to do a hard sum. That boy is now a wealthy merchant.

'I will try,' said a child whose mother had inquired if he could perform a quantity of labor in a day. That child is now raised to a station of honor.

'I will try,' said a youth, who had been solicited to write an article for his teacher's examination. That youth is now a distinguished author.

Children, early learn to say, 'I will try' and you will almost always be sure of success. Never despond; for remember that he who perseveres will conquer the most formidable objections.

Opiates to Children.—It is too common among mothers, whenever a child cries, or evinces symptoms of indisposition, to administer "a little paregoric," or some other narcotic, and thus effect a cure by deadening the sense of pain! The folly of this system is obvious. The last number of the Boston Medical and Surgical Journal contains a good article on this subject—and mentions several instances, in which are shown to what extent children are susceptible of narcotism from the use of opium, and that practitioners should be more on their guard when administering this article to such delicate subjects.

Wonders of Art.—Sixty years ago a pound of cotton could only be extended to a thread of 17,000 yards, (not quite ten miles,) and this by the close aplication of a man for a whole day. But by steam power, a pound of fine cotton can now be extended into a thread one hundred and sixty-seven miles long, and that with the attendance of a mere child.

A Temperance man.—Howard, the celebrated philanthropist, was a thorough-going temperance man. He abandoned even the use of wine and malt liquors. In his Memoirs, by Brown, will be found many notices concerning strong drink. In his excellent house at Ghent, their use was prohibited. A similiar regulation was introduced in the Parisian jails. He found the English jails full of intemperance, and despaired of their reform in other respects till that evil was banished. He bequeathed five pounds each to the poor cottagers at Cardington, who should not have been to the ALE house for twelve months preceding his death. A pretty good testimony on the question respecting the use of malt liquors.

Lane Seminary.—An Anti-slavery Society was formed by students of this Seminary a few months since, which has made considerable noise in the west. A writer in the Cincinnati Journal states that the institution has already sustained much injury by the proceedings of this society, and calls upon its trustees to adopt a regulation requiring students to abstain from an interference with political questions.

School for Young Ladies.

MR. & MRS. GRISWOLD

WILL open on MONDAY, the 16th inst., a School for the Education of YOUNG LADIES. They take pleasure in informing the citizens of Lexington, that they have secured the assistance of a lady already very favorably known to them as a teacher.

The year will be divided into two sessions by vacations of three weeks each, commencing the 1st of April and the 1st of October.

TERMS.

Tuition in the higher branches,	$20 per session.
Preparatory Department,	12 " "
Instruction on the Piano,	15 " quarter.
" " Harp,	20 " "
" " Guitar,	15 " "
Instruction in the French, Spanish, Italian German, and ancient Languages, each,	5 " "

The apartments of the School are in the dwelling house at present occupied by Mrs. WORSHAM, on Short-street. They are entirely distinct from the rest of the house, with a private entrance by the door next to the residence of Mrs. MORRISON.

Lexington, June 18th, 1834. 49-tf.

NEW SCHOOL BOOKS.

JUST received and for sale at SKILLMAN'S Book Store, Main street, by the dozen, or single copy, "*The Elementary Reader*, to accompany Webster's Spelling Book, illustrated with one hundred and thirty engravings." Also for sale as above, "*Hall's Western Reader*, a series of useful Lessons designed to succeed the Elementary Reader." Selected and arranged by James Hall.

RECOMMENDATION.

The undersigned having examined the Elementary Reader, and Hall's Western Reader, cheerfully embrace this opportunity to express our opinion of their merits. The former occupies a very important place as a first reading book, and we think it is compiled with more good taste and judgment than any work of the kind with which we are acquainted. The latter is admirably suited to the place for which it was designed, viz. the higher reading classes in our common schools. The publishers deserve credit for getting up these books in so neat a style, and at the same time for so reasonable a price.

J. GAYLE, JR. *Prin. City School.*
J. L. TRACY,
G. W. COONS.

Lexington, July 2, 1834. 51-tf.

LOOK HERE.

John M. Hewett, Truss Maker,

OPPOSITE THE LEXINGTON HOTEL,

BEGS leave, respectfully, to inform his friends and the public, that he has obtained the Agency of Mr. THOMAS STAGNER, of Richmond Ky., to use, vend, and practice his celebrated PATENT TRUSS, for the *cure of all cases of Hernia or Rupture*, of recent or long standing.

He is so convinced of the importance of this Instrument above all that have ever yet been used, that he not only proposes to abandon all the various kinds he has heretofore used in his extensive practice, but to assure the afflicted that the universal terms are, NO CURE, NO PAY!

Lexington, June 25, 1834. 50-3m

NEW BOOKS.

THE Subscriber is just receiving at his Book Store, on Main street, a large assortment of,

LAW, MEDICAL, THEOLOGICAL AND CLASSICAL BOOKS.

ALSO, a general assortment of Books in use in Common Schools, purchased by himself in the Eastern cities this spring, at the lowest cash prices. Among the new works are the following:

The Village Testament, by Rev. Wm. Patton; Fairholmes' Geology of the Scriptures; History of the Crusades against the Albigenses; Brewster's Treatise on Astronomy; Ellis's Polynesian Researches, complete in 4 vols.; the Life of Thomas Jefferson, by R. L. Rayner; the History of Popery, by a Watchman; Aids to Mental Developement; Hutton's Book of Nature; Ivimy's Life of Milton; Hogg's Familiar Anecdotes of Sir Walter Scott; Kay's Travels and researches in Caffraria; the Corner Stone, by Jacob Abbott, author of Young Christian, &c.; the Life of Peter the Great, the celebrated speeches of Chatham, Burke, Erskine and McIntosh, selected by a member of the Philadelphia Bar.

A. T. SKILLMAN.

Lexington, June 4th, 1834.

JUST PUBLISHED,

And for Sale at This Office, and at A. T Skillman's Book Store,

"Strictures on Campbellism,

By THOMAS CLELAND, D. D."

Price—25 cents single copy; 25 copies for $5

December 11, 1833.

BOOKS.

A FEW copies SCOTT'S COMMENTARIES on the Old and New Testaments in 3 Vols. at $8. *ALSO*—HENRY, in 3 and 6 Vols. at $12. A. T. SKILLMAN.

June 17th, 1834

Cork Inkstands.

10 GROSS Cork Inkstands, good quality, for sale very low for cash.

A. T. SKILLMAN.

SPRING IMPORTATION!!

J. T. FRAZER,

Merchant Tailor,

CONTINUES the business at the old, and well known stand, No. 76, Main Street, Lexington, Ky. where he will keep constantly on hand a general and complete assortment of

Cloths, Cassimeres & Vestings

Of the most fashionable shades and best quality.—ALSO —An extensive variety of

Half-hose, Gloves, Shirts and Shirtees, India Rubber, Silk, Web and net Suspenders, Collars, Stocks, Pongee, Italian, Lustring and Linen Cambric Handkerchiefs.

And every other article appertaining to GENTLEMEN'S WEARING APPAREL.

All of which he intends selling at the most reduced prices for CASH. J. T. FRAZER.

Lexington, April 14th, 1834. 40-tf.

TO MASTER TAILORS.

I HAVE for sale, as sole agent for the Inventor in Kentucky, A. F. SAGUEZ'S, of New-York, new invented SELF-VARYING RULE: Reports of SPRING FASHIONS, Squares, Scales, and Rule Books, which will be promptly furnished to the trade, on application by letter, post paid, enclosing the purchase money, at the following prices:

Rule Book,	$10 00
Report of Fashions to Subscribers,	3 00
" " to non-subscribers,	4 00
Steel Strop,	3 00
Measure Book,	1 00
Square and Scales,	5 00

J. T. FRAZER.

Lexington, April 16th, 1834. 40-6m.

L. DEPOORTER, (Of France,)

SURGEON DENTIST,

ACKNOWLEDGING with pleasure, the liberal encouragement he has received since his arrival here, respectfully informs the Ladies and Gentlemen of this city and vicinity, that he has determined to reside permanently in Lexington. He is prepared to insert either singly, or in complete sets, ARTIFICIAL TEETH; also FALSE PALLATS; he repairs all vacancies in the Mouth, occasioned by accident or absorption, either on the gums or jaw bones.

His office is opposite Brennan & Postlethwaite's Hotel, where he may be found between 9 A. M. and 6 P. M.

Ladies attended at their residences.

Lexington, June 11, 1834. 48-tf.

NEW BOOKS.

WORKS of Mrs. Sherwood, uniform edition; the Philosophy of Sleep, by Robert Macnish; A Manuel of the Christian Sabbath, by J. H Agnew; Fireside Piety, by J. Abbot; Sketches by Mrs. Sigourney; Letters of John Randolph to A Young Relative; Instructions for Young Christians, by Lyman Beecher, D. D.; Gutzlaff's Voyages along the coast of China, &c.

Just received and for sale at SKILLMAN'S Book Store, Main Street.

Lexington, July 2, 1834.

School Books.

A GENERAL assortment of School Books, at wholesale, very low for cash.

A. T. SKILLMAN.

Lexington, June 17, 1834.

PLANK YARD AND GROCERY STORE.

THE subscriber has the pleasure of informing his friends and the public in general, that he has purchased Capt. T. P. Hart's entire stock of PLANK, SCANTLING, &c. and is prepared to furnish Seasoned Plank at the usual yard prices. He has also purchased Capt. Hart's STOCK OF GROCERIES, in the new yellow building on Limestone Street, just above the Jail, where he will be found ready and willing to attend to the calls of his friends and customers for Plank and Groceries. He hopes with the assistance of J. S. Freeman, whose services he has engaged, to merit a share of public patronage. H. MAGUIRE.

Lexington, May 25, 1834. 46-tf

BOOT AND SHOE MAKING.

THE subscriber has just received a splendid assortment of the best materials used in making *Boots and Shoes*, such as

CALFSKINS, BUCKSKINS, MOROCCO, &C.

and is prepared to attend to all orders with neatness, durability, and despatch. He is thankful for past favors, and will be *very* thankful for a continuance of the liberal patronage he has already received. He has on hand a good supply of gentlemen's BOOTS and SHOES, and he invites *cash* customers to call and examine them. GEO. ADAMS.

Lexington, June 4. 1834. 47-tf

DISSOLUTION.

THE Co-partnership heretofore existing between JOHN STEEL & WM. TOD, Jr. has been this day dissolved by mutual consent. All persons having claims against that concern, will present them to BAIN & TOD, for settlement; who are authorized to settle and receive all debts due said firm.

JOHN STEEL.
WM. TOD, Jr.

PATTERSON BAIN & WILLIAM TOD, Jr.

HAVE this day entered into *Co-partnership*, to continue the HATTING BUSINESS, at the old stand, corner of Main and Main Cross Streets, under the name of

BAIN & TOD,

And hope by their united and close attention, to place the business on such a footing, as shall merit an increased share of the public patronage heretofore so liberally bestowed on the old stand We are determined to increase and continue, a good assortment, and will be undersold by none in the Union. Merchants and other wholesale dealers, are particularly desired to call and see the inducements we offer to purchasers.

Hats made to order, of any size, form, or quality, both wholesale and retail, with punctuality and despatch.

BAIN & TOD.

Lexington, March 5, 1834. 34-tf.

BOOKS! BOOKS!!

JUST received and for sale by the Subscriber, Cheapside No. 3, Lexington, Ky.

Men and Manners in America; Aid to Mental Developement; Book of Nature; Macknight's Epistles; Viller's Essays; True Piety; Flutes, various qualities, Clarinetts; Flute Preceptors; Kay's Travels in Caffraria; Doddridge's Exposition; Spurzeim's works; Dunglinson's Physiology; Barnes's notes on the Gospels; Newman's Spanish and English Dictionary, large and small; Johnson's lives of the Novelists; Beatties Minstrel; Moliere; Racine; Boileau; Drake's book of Indians; Charles 12th, French and English; Helen, 10th vol. Maria Edgeworth; McIntosh's Ethical Philosophy; New Music for the Piano, &c. &c. &c.

Together with an assortment of School Books and others, which are offered low for cash by the subscriber. CHR. WALL49CE.

Lexington, June 11th, 1834. 49-by.

Pure White French China.

JUST OPENED, a few choice dinner sets Pure White French China; Mantle Ornaments; Flower Vases; Fancy Ink-stands; Tea and Desert sets; Card Baskets, &c.

JAMES & BROTHER.

Lexington, Jan. 29, 1834. 29-tf

COPPER, TIN, AND SHEET-IRON

MANUFACTORY.

☞Sign of the GOLDEN COFFEE-POT.☜

MILLER & FARRAR,

RESPECTFULLY inform their friends and the public, that they have purchased the stock and materials of M. FISHEL, dec'd. and have removed their establishment to his well known stand, two doors below the Post Office, where they are prepared to execute orders to any extent, for *Copper, Tin, and Sheet Iron Ware.* They also keep constantly on hand a large assortment of ware of the best quality, which they will dispose of upon the most moderate terms. Their experience in business will enable them to execute all orders in their line with neatness and despatch; and they pledge themselves that their articles shall not be excelled in quality of material, workmanship, or cheapness. Merchants, and all others, wishing to purchase, are invited to call and see for themselves.

Mr. MILLER having worked seventeen years at the Copper Smith business, and having had for the last seven years much experience in making Pipes for Steam Engines, Copper Cistern and Liquor Pumps, they are able to warrant their work as being cheaper and better than any ever manufactured or sold in this city

☞Tin ware exchanged for old pewter.

MILLER & FARRAR.

Lexington, Aug. 14, 1833. 5-tf

MERCHANT TAILORS'

FASHIONABLE STORE,

No. 2, Cheapside, Lexington.

WILLIAMS & WILSON

HAVE just received and are now opening a full and splendid assortment of the latest and most fashionable style of

Cloths, Cassimeres & Vestings,

Consisting of every variety of colour and quality suitable for Gentlemen's dress and wear; also Hosiery, Suspenders, Shirts, Dickeys, Collars, Stocks, Handkerchiefs, Gloves, Umbrellas, Walking Canes, Pocket Books, Guard Chains, &c. &c. A small assortment of

Ready-Made Vests & Pantaloons,

and many other articles appertaining to Gentlemen's wear, too tedious to mention. ☞Please call and examine.

☞*Latest Fashions just received.*

N. B. All orders from a distance thankfully received and promptly attended to.

June 5. 1833.—48-tf

LEXINGTON HOTEL.

THE subscriber has purchased the Stand formerly known as the WASHINGTON HOTEL, which has been thoroughly repaired, and is now opened for the reception and entertainment of Travellers and others.

Persons are respectfully invited to give him a call, and may rely upon every attention being paid to their comfort.

JOHN KIESER.

Lexington, May 14, 1834. 42-tf

JOHN M. HEWETT, Jr.

IS now receiving a large and complete assortment of GROCERIES, which he is determined to sell low; preferring a "nimble sixpence to a slow shilling."

March 19, 1834. 36-by

Hygeian Vegetable Medicine

From the British College of Health, London

THE high character this invaluable medicine has acquired throughout the United States, is now fairly established in the city and vicinity of Lexington, upon the integrity of its merits, ascertained by practical experience. Innumerable are the cures it has effected in Consumptions, Dyspepsia, Fevers, Ague, Indigestion, Cholera, Inflammations, internal and external Mercurial diseases, Bilious and Nervous Affections, all Diseases of the Liver, Rheumatism, Gout, Lumbago, Chronic Pains, Feminine Obstructions, Tic Dolourex, Dropsy, St. Vitus' Dance, Epilepsy, Jaundice, Scarlet Fever Asthma, Gravel, Piles, Strictures, Scrofula, and all Diseases of the Blood. A book recording many extraordinary cases of cure can be referred to where this medicine is left for sale at the store of J LITER, Main street, or of G. B. WHITE, Agent for Kentucky, Jordan's row, Lexington.

Price, in boxes, according to size, $1, $2, and $3 each, with directions. For the accommodation of the public some of the larger boxes are proportionally divided to the price of 50 cents each.

District Agents. Duly Appointed.—Henry F. Wilson, *Paris*; J. & J. C. Bull, *Harrodsburg*; V. G. & G. Rice, *Danville*; J. & H. Trotter, *Nicholasville*; A. Cargill, *Cynthiana*; Paul Smith, *Ruddle's Mills*; Thomas Howard & Christopher *Richmond*; Shultz and Hadnut *Maysville*; John R Bryant, *Union Town*; J. Dudley, *Frankfort*; W. Cox, *Centreville*; William Alexander, *Paris, Ky.* J. Liter, *Lexington.*

September 25th, 1833. 11-by

Blue Lick Water,

FRESH every 10 days, by

J. M. HEWETT, Jr.

36-by 4 *doors below the Post Office.*

NEW AUCTION

And Commission Store.

THE undersigned has commenced the above business, and will be ready to attend to sales either public or private, at his Auction room, on Main street opposite the Post-Office. F. MONTMOLLIN.

Lexington, Ky. October 31, 1833—1-tf

Cocoanuts.

250 Fresh Cocoanuts, just received and for sale by J. M. HEWETT, Jr.

36-by 4 *doors below the Post Office*

Wanted to Hire,

A NEGRO WOMAN, who is a good cook and washer, for whom a liberal price will be given. Enquire at this Office.

April 2, 1834. 38-tf

Dried Peaches.

50 Bushels Dried Peaches, just received and for sale by J. M. HEWETT, Jr.

36-by 4 *doors below the Post Office*

☞**TRUSSES.**☜

JOHN M. HEWETT,

TRUSS, BANDAGE, AND SUSPENDER MANUFACTURER

Opposite Lexington Hotel,

Corner of Short and Main-Cross Streets,

LEXINGTON, KY.

TRUSSES of all descriptions, for every kind of Rupture. Suspensory or Scrotal Bandages. Riding Girdles of all kinds, (with and without springs,) with private pockets. Medical Pocket Cases for phials or instruments. Ladies' and Gentlemen's Back-stays. Suspenders, a great assortment of all kinds. Female or Parturition Bandages. Uterine Compress Bandages—a late invention, of great importance to those who practice midwifery—(demonstrated and recommended by Professor W. H. Richardson.)

☞The above articles will be sold low for cash, wholesale or retail.

Lexington, July 31, 1833. 3-by

MIDWIFERY.

THE Subscriber respectfully informs the public that she has removed to the city of Lexington, and intends to practice her profession, having been engaged in the practice of midwifery for eight years. She has read the best practical writers and studied under Elizabeth Walker, her mother, lately deceased, and from the success which has attended her labours, she hopes she will be able to give ample satisfaction to all ladies who may think proper to patronize her. Place of residence opposite the house lately occupied as the Western Luminary Printing Office, on Main street

HELLEN HERRING.

Lexington, Sept 1, 1833. 9-tf